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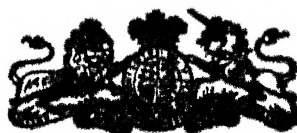
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REPORT
ON THE
SETTLEMENT OF THE LAND REVENUE
OF THE
SULTÁNPUR DISTRICT.

By A. F. MILLETT, Esq., C.S.,
Settlement Officer.



LUCKNOW:
PRINTED AT THE OUDH GOVERNMENT PRESS.
1873.

No. 1914R. OF 1877.

RESOLUTION.

REVENUE DEPARTMENT.

Dated Naini Tal, the 10th September. 1877.

READ :—

The final report on the settlement of the Sultanpur district, with the Officiating Commissioner's (Lieutenant-Colonel I. F. MacAndrew's) communication No. 1895, dated 29th July, 1873.

RESOLUTION.—The final report on the settlement of the Sultanpur district is submitted by Mr. Millett, C.S., Officiating Settlement Officer.

2. The settlement survey was conducted and completed by Colonel Perkins, and more than half of the district was assessed by that officer before he made over the settlement to Mr. H. B. Harrington, by whom the remainder* was assessed. The assessment was completed on a uniform system.

* Viz., tahsil Amethi and pargana Sultanpur, 430,734 acres, out of 1,005,205, para. 24, Commissioner's review.

3. The field survey under the Settlement Officer was preceded by the revenue survey. The results of the two surveys tally fairly in the two items most important—total area and total cultivation. In total area there is a difference of only 2 per mille. In cultivated area the difference is 37 per cent., and is explained by the greater minuteness of the field survey, which excluded uncultivated patches overlooked in the blocks of the revenue survey.

4. The description of the care with which all the details of the survey were checked on the spot by the Settlement Officer and his assistants is satisfactory.† Several of the other settlement reports under the consideration of the Lieutenant-Governor make no mention of the Settlement Officer's labours in the examination and check of his survey areas, and it is to be feared that not so much attention was always paid to this very essential part

† Para. 375 of report.

of the assessors' duties as their value demanded. The cost of the survey was slightly in excess of the provincial average, but very considerably less than in the other districts of the division.

5. The proportion of the total area under cultivation in Sultanpur is exactly 50 per cent. The area culturable is returned at 17 per cent.

In neighbouring districts the proportions are :—

			<i>Cultivation.</i>	<i>Culturable.</i>
Fyzabad	...	...	55	16
Bara Banki	...	...	64	12
Lucknow	...	...	54	20
Rae Bareli	...	...	50	22
Partabgarh	...	...	49	14

6. Mr. Millett remarks* that ~~it is curious that the~~ lowest revenue has been reached in the parts of the district with the highest percentage of land under cultivation. This is a coincidence that has been very commonly found in Oudh. The most careful and successful tillage probably requires a larger area of waste for the support of the farm stock, and high farming is a necessary consequence of the density of population, which the district shares with the rest of southern Oudh.

* Para. 55.

The culturable area is about the average in extent, but is described as for the most part inferior in quality.†

† Paras 393-94.

7. Of the area returned as unculturable, however, more than half is occupied by groves and jhils. The area under groves is 9 per cent. of the entire area of the district, that under water 8 per cent. The district is the best wooded,‡ and its lands the

‡ Details of wood in Oudh.

Lucknow	...	3'08	Fyzabad	...	5'00
Unao	...	5'65	Gonda	...	2'53
Bara Banki	...	4'90	Bahraich	...	2'68
Rae Bareli	...	7'00	Sitapur	...	2'71
Partabgarh	...	7'70	Hardoi	...	1'94
Sultanpur	...	9'00	Kheri	...	2'37

Statement IV., Revenue Report, 1873-74.

best irrigated in the province. Fyzabad and Partabgarh alone have a larger area in jhil, but in no district is irrigation so extensive. The following are the statistics of irrigation and manure in southern Oudh, according to the several settlement returns.

<i>District.</i>	<i>Percentage in cultivation of—</i>	
	<i>Irrigated.</i>	<i>Manured.</i>
	<i>land.</i>	<i>land.</i>
Sultanpur	78	17
Rae Bareli... ..	76	35
Partabgarh	72	32
Fyzabad	58	28
Bara Banki	29	28
Lucknow	44	18
Unao	47	17

8. The remarkable difference between Sultanpur and its neighbours, Rae Bareli and Partabgarh, in the extent to which the cultivated lands are manured, has not been noticed either by the Settlement Officer or the Commissioner. Mr. Millett speaks*

* Para. 410.

of the habit, common among villagers, of using cow-dung for fuel. But the habit is not peculiar to Sultanpur, and, like the other districts of the division, it has a very small urban population to consume fuel. The interdependence of density of population and the area under manure has been very generally observed, but the details given in the statements appended to the report show no relationship whatever between them.†

For example, pargana Sultanpur, with a population of 644 to the square mile, is said to have 17 per cent. of the cultivation manured; while the adjoining pargana of Chanda, with only 558 to the square mile, has 28 per cent. manured. Again, in the Mohanganj tahsil there are two parganas—Simrota and Mohanganj—of almost the same size and almost the same population [606 and 591 per square mile respectively], but the former is returned with 10 per cent. of the cultivation manured, the latter with 20. Mr. Millett has rightly remarked that manure is a greater factor in productiveness than even irrigation, and therefore rents and eventually revenue must be largely influenced by any variations in the extent of its application to cultivation. From the revenue rates, which the Settlement Officer, proceeding upon the prevailing rent-rates, finally imposed upon these parganas, it is quite certain that the manure returns are inaccurate. Thus, in the examples taken, Chanda, although it has also a slightly higher percentage of irrigation, is charged with a revenue of Rs. 2-1-4 per cultivated acre; while in Sultanpur the rate is Rs. 2-1-9. Mohanganj is shown as having 8 per

† See statement No. V., page xxvi. of appendices.

cent. more of irrigation and twice the manured land of Simrota, but Simrota pays Rs. 2-2-10 per acre, Mohanganj Rs. 2-2-3. Mr. Millett says* irrigation data alone presented any difficulty

* Para. 376 in the classification of the soil. It is almost impossible to conceal irrigation.

The compilation of correct manure data is a matter of much greater difficulty and uncertainty.

9. Soils were arranged by the officials of the field survey according to order in three classes. No uniform system could indeed be prescribed for this classification to suit all the districts of the province ; but the difference in the principle of division in the several districts is considerable. In Lucknow and Unao, soils were classed according to their natural character, as *dumât*, *matjâr*, and *bhâr*. In Rae Bareli they were classed according to their position in the village, as *goind*, *manjahâr* and *uparhar*. In Sultanpur

† Para. 499. ~~there were~~ put into the first class† the richly manured and well-watered goind lands ; in the second class all manured land not irrigated, and all other good land ; in the third class all the poor soils. The proportion of first class in the cultivation is given as 20 per cent.‡ This is another indication of inaccuracy in the manure return.

† Statement V., col. 31, page xxv. of appendices.

10. The district is described broadly§ as consisting of three belts—a river belt along the banks of the Gumti, its northern boundary, a bleak and ravine-cut tract, the dreariness of which is only sometimes relieved by mango groves ; a central belt of highly cultivated and well wooded villages, rich in landscapes as picturesque and varied as a level country can display ; and on the extreme south a lake belt of rice-lands interspersed with large arid plains and swampy jhils.

§ Para. 3 of report.

No statistics are given of the area of these several belts, but it may be gathered from the statement inserted in page 213 of the report, that the river belt is but a small one, and that the lake belt covers somewhat more than a half of the whole area of the district.

11. The district is very thickly peopled. The census shows 596 souls to the square mile ; only three districts in Oudh have a denser population. Rae Bareli alone exceeds it

in the proportion of Brahman and Rájput residents. Of all the southern districts, Unao alone has so small a proportion of the market gardener castes. Ten per cent. of the population is Muhammadan.

12. The talúqdari tenure is not so predominant as in its

* The details of the settlement returns are not to be trusted perhaps in all the following particulars, except the actual number of talúqdari villages, but the following statement is compiled from them :—

District	Percentage of talúqdari villages.	Percentage of talúqdari villages sub-settled.	Percentage of the profits in talúqdari villages absorbed by sub-proprietors.
Sultanpur ...	53	12	18
Partabgarh,	69	14	11
Rae Bareilly ...	69	6	10
Lucknow ...	25	14	9
Bara Banki,	53	10	9
Fyzabad ...	66	36	Not complete, but not less than 40 per cent.

immediate neighbours.* But in the talúqas of this district, as throughout the whole of the Bishwara division, statements IV. and VII. show that under-proprietary rights survive in very scant proportion. The Bachgotis, the Bandhalgotis, the Kanhpurias, and the Bhalesul-

táns have chieftaincies, whose history is traced by Mr. Millett

† Pages 136-182 of the report.

with industrious enthusiasm to a very considerable antiquity.†

The district appears thus to be one rich in population and water supply—half of it in the occupancy of proprietary communities, half under hereditary talúqdars.

13. The system pursued in the assessment was the not uncommon one in Oudh of a compromise between rent-rates and rent-rolls. The Settlement Officer, with the help of his assistants, formed average rent-rates for the three classes of

Para. 440 *et seq.* report.
Para. 18, Commissioner's review,
† Para. 376 of report.

soil, into which the village areas were divided by his surveyors. These areas were tested,‡ and the rent-rates applied. If the resulting assets corresponded with the admitted rent-roll, the rent-roll was accepted, and the assessment made on it.§ If the rent-roll assets were not equal to the rent-rate assets, the rent-roll was so far

§ Para. 447 of report.
Para. 25, Commissioner's review.

Para. 20, Colonel Perkins, Inhona report (appendix to Commissioner's review.) revised that average rates were put upon all *sir* and rent-free land. "He then dealt with the mean or not, as the nature of his notes might be, and took that as the basis of assessment." Such was roughly and generally the method of assessment.

14. In the description of the details of this method the report is deficient. The reporting officer in this, as in most of the settlements in Oudh, was not the officer who made the assessments, a consequence of the litigation connected with the record of rights, which has so prolonged the most of them. Any defects in the assessors' notes it is generally difficult to supply. Mr. Millett has made an industrious and painstaking compilation from Colonel Perkins' memoranda, but he had himself no experience in assessment at the time, and his account of the assessment procedure has been greatly augmented and improved by the Commissioner (Colonel MacAndrew) in the course of his review.

15. Colonel Perkins began his assessment operations after survey by a general inspection,* which enabled him to divide the area of assessment into a series of groups, each characterized by its peculiarities of agricultural advantages or disadvantages. Three main groups have already been mentioned—the river belt, the central belt and the lake belt; but the villages of the district were eventually arranged, as the assessment proceeded from tahsíl to tahsíl, in 19 circles.

16. Rates for each circle were then framed upon local enquires made by Colonel Perkins and his assistant: all the information about the compilation of these rates is contained in one paragraph.†
 "In each manor (mauza) visited, we carefully enquired into prevailing rents on each class of soil. Where rents appeared high, I invariably made a rule of ascertaining how long they have been in force. My belief is that the rates adopted are below the present average, and even below the average of rates which prevailed before annexation." It would have been satisfactory to know the breadth of the enquires on which these rates were based, and in what proportion the rents of the

* Para. 437 of report, Paras. 16, 17, 18, of review.

Para. 13 Colonel Perkins' Inhona report (appendix to Commissioner's review.)

† Para. 17, Colonel Perkins' Inhona report.

several classes of cultivators entered into the compilations. Further than that, Mr. Millett says generally that exceptionally

high and exceptionally low rents were eliminated ;* the report is silent on these points, and, as pointed out by the Commissioner, there are occasional inconsistencies in the rates adopted which would

have rendered some explanation desirable.† The rates finally fixed for each circle are given in para. 441 of the report. In the rates for the better land there is considerable uniformity. The greater discrepancies are, as was to be expected, in the poorer lands.

17. In calculating the jummas on these rates, consideration was, of course, paid to local peculiarities, and the rental so assumed was then compared with the jumma bandi prepared

by the village patwāris, corrected for *sir*, rent-free and service lands.‡

Mr. Millett says that the jumma bandis were found “nearly

useless, the entries in them being highly imaginative.”§ The Commissioner, who reviews the report, had himself made an

assessment in the adjoining district of Rae Bareilly upon jumma bandis corrected from village to village on the basis of its internal details, and without any reference to average rent-rates in the pargana or circle. He expresses an unhesitating dissent from Mr. Millett on the subject of the trustworthiness of jumma bandis. He says that in a country where landed property is held as in Oudh, when the *actual* rents can be ascertained, they form the soundest and most reliable basis on which to assess the land revenue. In much that the Commissioner says the Lieutenant-Governor cordially agrees, and the more so that his meaning is probably deeper than appears at first sight. In the first place, actual rents may be inordinately low in a particular village. But further and more particularly, in all areas, where the rent-roll includes in any considerable proportion the rents paid either by small land-owners on coparcenary *sir*, or by sub-proprietors on their privileged holdings, the *actual* rents are not full rents ; and any assessment based exclusively upon them, however sound in the sense of being easily paid, would sacrifice unreasonably a large portion of the legitimate dues of Government. This is not Colonel MacAndrew’s meaning, for he himself cor-

rected the privileged rents in each village on the basis of the actual rents of unprivileged tenants. The determination however, of what would be the full rent in a village is often on the basis of actual rents, and even on the assumption of the landlord's trustworthiness, a matter of much difficulty. The area in it in tenant occupancy may be insufficient, or barely sufficient, to give any just indication of the real full rental of the privileged lands. In all such cases it is not only an assistance, but often a necessity, to travel beyond the jum-mabandi for the determination of the assets and of the revenue.

18. It by no means follows that because two districts adjoins and even resemble each other in many agricultural relations, their circumstances will be uniform, and, for example, the rent-rolls of both equally complete and free of privileged rents. The Commissioner has appended to his review the village details of assessment in a pargana of 169 mauzas.*

* Appendix A. He points out that in two only has the assessing officer said that the jum-mabandi was actually untrustworthy. The details, however, show that to an extent which was probably not approached in Rae Bareilly, the jum-mabandis were filled with lands, the actual rents of which were privileged and not full rents. In the first twenty, for example, of the villages of this pargana the jum-mabandi was "corrected" in eight of them to an amount from 15 to 48 per cent. in excess of their nominal total. When three villages out of twenty return a rental 37 per cent. lower than the sum which a moderate computation indicates as the real assets, it is not surprising that the local officers felt more than in Rae Bareilly, the need of the assistance of some general rates deduced from similar lands outside the village.

This is no proof that the entries in these rent-rolls were in any sense imaginative. But it is quite evident from the figures of this pargana, that Colonel Perkins on the whole leaned more on his rent-rates than on his corrections of the rent-roll. In the 169 villages of the pargana the gross assets are by rent-rates Rs. 2,31,161, by the corrected rent-rolls Rs. 2,34,717. The actual revenue assessed is Rs. 1,11,270, which is Rs. 690 more than that given by the rent-rates, and Rs. 6,088 less than that given by the corrected rent-roll. The corrections were large, they were roughly made. There

can be little doubt that had Colonel Perkins possessed and used the laborious but most useful analysis of rent, which Colonel MacAndrew introduced in Rae Bareli, his corrections would have been made with greater confidence, and formed a closer guide to his assessment. As it is, it seems that Mr. Millett is in truth so far right, and that Colonel Perkins, as a general rule, felt most reliance in the indications of his rent-rates.

19. Comparing the rates on soils with those found from actual rents to prevail in Rae Bareli,* and also noting that, wherever rent-rates gave a result in excess of the rent-roll, a deduction of 10 per cent. for bad seasons was habitually made,† Colonel MacAndrew expresses his opinion that the assessment ought to be decidedly low.‡ The experience of the last four years justifies the opinion.

20. The revision of the assessment has increased the land-revenue in this district from Rs. 8,29,598 to Rs. 10,99,111. The incidence is Rs. 2-2-9 per acre of cultivation. In the two other districts of the division, the incidence of the revised revenue is Rs. 2-6-4 and Rs. 2-3-3. But in Rae Bareli, the former, the increase in the revenue is only 24 per cent.; while in Sultanpur the rise is 38 per cent., and some consideration is necessary to the very much larger area of coparcenary land.

21. Since the assessment was made, the district boundaries have been materially altered. It has parted with the three parganas of Inhona, Mohanganj and Rokha Jais to the district of Rae Bareli, and with pargana Subeha to the district of Bara Banki. On the other hand, it has received from Fyzabad the four parganas of Surharpur, Aldemau, Sultanpur-Baronsa, and Isauli-trans-Gumti. The land-revenue of the district, as so re-constituted, is Rs. 11,66,372. § It has parted with parganas in which the Deputy Commissioners of the districts they now belong to report no difficulty in the collection of the revenue. It has received parganas in which the arrears of revenue are very heavy. For those arrears the settlement under review is, however, by no means responsible. The

* Para. 20 of review.
† Para. 25 of review.
‡ Para. 27 of review.
§ Current demand for 1875-76.

heavy flood of September, 1871, seriously affected a large area of the Sultanpur district, but in no year have the balances been such as to cause any misgiving as to the pressure of the demand.

22. The balances in under-proprietary maháls to which Colonel MacAndrew refers in his review are almost entirely in the part of the present district assessed by the Settlement Officer of Fyzabad. They have now been nearly all got in, but as they do not belong to the area under consideration, it is unnecessary to discuss here their causes, their results, or their remedy.

23. There is some evidence as to the incidence of the revenue in the management of several estates during the last six years under the provisions of the Encumbered Estates' Act. There are seven estates under Government management within the area under report. Of these, however, there are two, Korwar and Hassanpur, of which the former has the bulk of its land in the parganas received from Fyzabad, and the latter nearly half. Unless, therefore, the statistics for the portion in Sultanpur proper given in statement VII. of the report may be trusted, there are no present means of discriminating the profits of the estate in that portion.

The other five estates lie wholly in the area under report. The following statement shows their gross rental, and the proportion actually borne by the land revenue and cesses, assumed to be $52\frac{1}{2}$ per cent.:—

<i>Estates.</i>	<i>Gross rental.</i>	<i>Land revenue, cesses and local rate.</i>	<i>Percentage of the latter.</i>
	Rs.	Rs.	
Bhadargach	... 18,764	9,768	53.5
Partabpur	... 13,413	7,181	53.6
Shahgarh	... 21,086	10,821	51.4
Jamú ...	... 33,041	15,724	47.6
Mahona ...	... 49,698	22,099	44.4
	<hr/> 1,36,002 <hr/>	<hr/> 65,593 <hr/>	<hr/> 48.2 <hr/>

The two first estates, though talúqas, are held by sharers, and in both cases it is only a share that is now in charge of

the Deputy Commissioner. The coparcenary holdings and the coparcenary quarrels have had their effect on the nominal amount of the rental.

24. On the result of the award of rights upon the condition of the people having interests in the soil—a point which Colonel MacAndrew justly estimates as of highest importance in the description of a settlement—the report has little to say. Mr. Millett mentions that the stringent provisions of the Sub-settlement Act were fatal to the vast majority of sub-settlement claims. In the interests of the ex-proprietors themselves this is not to be regretted. It is admitted that these claimants, while refused sub-settlement, have been treated with great liberality in the concession of *str* holdings,*

* Para. 158 of report.

and there can be no question in the light of our present experience, that, however disappointed at the time, they were then settled in a tenure of much greater permanency and comfort. The Lieutenant-Governor notices with satisfaction the large number of cases in which claimants of every other form of sub-tenure were successful in their claims.†

† Statement VI.

25. Mr. Millett speaks of the people of his district as a bold and manly race, but unthrifty and poor. He anticipates, however, a prosperous future, and mentions as augury that the rate of interest in rural loans has already fallen a half.‡ It is to be hoped that in this assertion he is correct, for there could be no sounder evidence of the advancement agricultural classes.

‡ Paras. 53-57 of report.

26. The cost of the settlement was Rs. 4,54,756, and has been the lightest in southern Ondh, except Unao.

27. The Lieutenant-Governor now sanctions, subject to the confirmation of the Government of India, without hesitation, the revised assessment of the revenue for 30 years from the date of its introduction into the several parganas.

28. The care and industry with which Colonel Perkins and his assistant controlled the operations of the field survey, and the judiciousness of the assessments made by him, and afterwards, on the lines laid down by him, by Mr. Harington,

deserve the cordial acknowledgments of the Lieutenant-Governor. Mr. Millett has submitted on the whole an excellent report. He had little, if any, concern with the assessment, and His Honour is indebted to the careful and practical analysis of Colonel MacAndrew for the full description of the principles of the assessment. But throughout his compilation, and particularly in his account of the history of the district, Mr. Millett has shown most commendable assiduity and interest.

By order, &c.,

G. E. ERSKINE,

*Persl. Asst. to His Honour the Lieut.-Govr.,
and Chief Commr. for Oudh.*

ERRATA.

OBVIOUS ERRORS IN ORDINARY WORDS HAVE NOT BEEN INCLUDED IN THIS LIST.

PAGE.	PARA.	LINE.	For.	Read.
1	2	22	Dāndpūr, ...	Dādāpur.
2	<i>et passim</i>		Jounpur, ...	Jaunpur.
"	5	16	Deshah, ...	Deohah.
"	Note	5	Jāmin-i-tawārīkh, ...	Jāmi 'u-t-tawārīkh.
3	<i>et passim</i>		Simrautā, ...	Simrota.
"	"	"	Inhaunā, ...	Inhona.
4	9	18	Bhalgawan, ...	Bhatgawan.
"	"	19	Narāin, ...	Naraini.
5	"	1	Munij, ...	Mūng.
"	"	9	{ ū accented in the Arabic }	{ u unaccented. }
"	<i>et passim</i>		article, ...	
7	13	list	Mohowa, ...	Mhowa.
"	"	"	Azadirachta, ...	Azadirachta.
10	20	4	ready, ...	ready.
10	<i>et passim</i>		Ain-i-Akbari, ...	Ain-i-Akbari.
13	"	"	Elliott's Supplementary, ...	Elliott's Supplemental.
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18	42	23	Mūsalmāns, ...	Musulmans.
20	<i>et passim</i>		Kshattriā, ...	Kshattriya.
20	49	24	Kaith, ...	Kiyuth.
29	<i>et passim</i>		bazar, ...	bazaar.
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30	80	32	Watt's, ...	Watta'.
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"	"	8	Kusāpura, ...	Kusapura.
"	"	"	Kusābhawanapura, ...	Kusabhawanapura.
"	"	20	Karondia, ...	Karondia.
34	Note	4	Unehganw, ...	Uchhuganw.
35	86	5	alumni, ...	alumni.
"	"	18	Magni Mogolī, ...	Magni Mogolla.
36	87	26	Shiā, ...	Shi'a.
37	89	13	Salār, ...	Sālār.
59	134	27	four hundred, ...	four.
64	142	33	alk, ...	'alk.
76	<i>et passim</i>		jāghīr, ...	jāgr.
"	"	"	Ma'īl, ...	Mu'āfi.
88	186	18	Pundarik, Kirāt, ...	Pānderik, Kerāt.
"	"	19	Drāvims, ...	Dravims.
"	"	20	Yāvnas, ...	Yavanas.
"	"	21	Chinas, Sūkas, ...	Chin, Sakas.
"	"	22	Sak, Pahlav, Pārad, ...	Shuk, Pahluv, Parad.
"	"	"	Chinas, ...	Chinas.
"	"	23	Tāljanghā, ...	Tajjung.
"	"	"	Daradas, Chasas, ...	Deradas, Ch'hasas.
93	197	19	Aswia, ...	Asura.
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PAGE.	PABA.	LINE.	FOR.	READ.
97	206	„	Kasü, ...	Kasü.
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98	208	5	Veháras, ...	Viháras.
109	Note	„	Gomati, ...	Gomati.
133	„	„	C. A. Elliot, ...	C. A. Elliott.
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184	393	4	task they had were,	task were.
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FROM

A. F. MILLETT, c. s.,
SETTLEMENT OFFICER, SULTÁNPUR.

TO

THE COMMISSIONER,
RÁI BARELI DIVISION.

SIR,

I HAVE the honor to submit herewith a report on the settlement of the land revenue of the Sultánpur district.

2. It is divided into three parts. The first describes the present condition of the district; the second sketches its past history; the third gives a detailed account of the various operations connected with the work of settlement.

3. I have also the honor to submit, in accordance with instructions with which it is accompanied, the Inhaumá tahsil report by Lieutenant Colonel J. Perkins, showing the application of the method of assessment adopted to the first tahsil which came under settlement.

I have the honor to be,

Sir,

Your most obedient servant,

A. F. MILLETT,

Settlement Officer.

CHAPTER I.

SECTION I.—Physical Geography.

The Sultánpur district, in the sense in which that term is definitive of a settlement jurisdiction,*
Boundaries, configuration and area. is bounded on the north-east by the river Gúmtí, on the south by the district of Pratábgarh, and on the west by that of Rái Bareli. In general outline it bears an approximate resemblance to a right-angled triangle, its easternmost point (latitude $26^{\circ}2'$, longitude $82^{\circ}21'$) being the apex, its south-western corner (latitude $26^{\circ}10'$, longitude $81^{\circ}24'$) the right angle and the line of the Gúmtí (latitude $26^{\circ}2'$, longitude $82^{\circ}21'$ to latitude $26^{\circ}40'$, longitude $81^{\circ}24'$) the hypotenuse. Its area is 1,570 square miles.†

2. With the exception of a gradual and scarcely perceptible slope from north-west to south-east, its surface is generally level, being broken only by nallahs and ravines by which its drainage is effected. Its watershed is identical with that of the Gúmtí and Sye rivers: starting from a point nine miles west of Haidargarh in the Bárá Banki district, it passes a little to the south of Jais and Sultánpur, its altitude above mean sea level being there 351 and 352 feet respectively and thence onward to Dúndpur some miles east of Pratábgarh.

3. The various parts of the district present by no means an uniform aspect; the scenery of many spots on the Gúmtí is exceedingly pretty, but its immediate neighbourhood is for the most part a bleak and ravine-cut tract, the dreariness of which is

* The use of this qualifying expression is rendered necessary by the difference that at present exist between the local jurisdictions of the Deputy Commissioner and Settlement Officer. When settlement operations first commenced, they were identical, and they continued to be so until the year 1869, when a general re-constitution of districts took place. The jurisdiction of the Deputy Commissioner was then altered to bring it into conformity with the new territorial arrangements, while that of the Settlement Officer was left unchanged. Whencever the term "district" is employed in this report, it bears the latter signification.

† This includes two outlying villages of parganah Ghánda, viz., Lachipatti and Harharpur, together covering 379 acres.

sometimes relieved only by mango groves and single trees, and sometimes even these are wanting: the road from Lucknow to Jounpur again traverses, nearly throughout its entire length in this district, highly cultivated and well wooded villages, rich in landscapes as picturesque and varied as a level country can display; while, in strong contrast with this fertile range, there lies on the extreme south a broad belt of rice lands which, interspersed with large arid plains and swampy jhils and marshes, possesses the dismal and uninteresting character peculiar to such vicinities.

4. Not a single river, unless rain streams be dignified with the name, intersects the interior of the district. It is skirted, however, for a considerable distance by the Gúmtí.

Rivers and streams.

5. The Gúmtí takes its rise from the Fuljar Tál in an alluvial tract between the rivers Deshah or Gurrah and Ghágra in the district of Shahjehánpur; it has a mean south-easterly direction, but its course is often extremely sinuous, a feature from which its name is sometimes with questionable accuracy supposed to have arisen.* It first touches this district on the west, and then flows along its entire north-eastern border, at the opposite extremity of which it enters the district of Jounpur. Within these limits, its bed is generally regular and consists of a superficial stratum of clay overlying an inferior one of sand. The former is usually about five or six feet in depth; the latter is more uneven; in some places it is of immense thickness, in others it has been penetrated and found to rest on a second kankar-dotted formation of clay of yet unascertained dimensions. In some places, however, the regularity of the bed is broken by large and curious kankar reefs, the most remarkable of which is in the vicinity of the civil station where it nearly bars the passage of the river.†

* If this derivation were accurate, the name should be Ghúmtí. The absence of the *h* might perhaps be explained by the extremely evanescent nature of that letter, but the correct Sanskrit name is well known, and is not Ghúmtí but Gomatí. The Gúmtí is mentioned in the Vishnu Purána, under its Sanskrit name (*Asiatic Society Journal* I. IV. 1865). It is also referred to in the following passage of the *Jámin-i-tawárikh* (A. D. 1310). "Afterwards the waters of the Gangá, the Rahab, the Kúhí and the Sarjú unite near the city of Bári," for General Cunningham says that the Kúhí is undoubtedly the Gúmtí, the union of the Sarjú with the Gúmtí being a fable (*Elliott's History of India* I. 49, 50). Later Mahomedan writers, *e. g.*, Babar and Ab-ul-Fazl, call it Kodí or Godí. In the *Tárikh-i-Feroz Sháhí* it is called the Kowah (*Ell. III. 307*).

† There is a second reef higher up the river. The kankar there stands prominently in a block above water but is not continuous.

6. The water of the Gúmtí is sweet and wholesome but not always clear, often being, after rain has fallen, of a muddy yellow color, probably attributable to the nature of its bed. Its banks differ greatly from each other; the right bank is generally lofty and abrupt, pierced here and there by ravines hollowed out by the scour of rain-floods; though in some places, strips of low-lying land intervene between the ordinary stream of the river and the high-level; the left bank is low, and the land behind it, on the Faizabad side, ascends by a very gentle and gradual incline. Its affluents, individually insignificant, are numerically important, and fed by them, its stream is liable to great and sudden changes. The degree to which it may be affected by this cause in the rainy season will be seen from the following particulars. From November to June its ordinary breadth is under 200, and its depth about 12 or 13 feet, its velocity being then about two miles an hour, and its volume about 5000 cubic feet; in the heavy floods of last September, it attained a depth of 48 feet, its velocity increasing to close upon four miles an hour, and its volume, where it flowed through the embankments of the new pile bridge at Sultánpur to more than 100,000 cubic feet; all this time moreover an escape was open to it in the inundation of the low lands on its left bank for a distance of a mile or more.

7. Of rain streams, the most important are the Kándú, the Pílí, the Tenghá and Naudhía. The Kándú takes its rise in a morass in the village of Ráipur, parganah Simrautá, and, in the upper or western portion of its course, skirts the Inhauná parganah, being there a shallow stream known by the name of Naya. Further on, near Jagdispur, it becomes a small river with rugged banks, and is then called the Kándú. Under this name it proceeds onward to the Gúmtí, into which it ultimately empties itself, forming during the last portion of its course, the boundary between the Isaulí and Jagdispur parganahs. The Pílí Nadí becomes in the rains a considerable stream, but at other times consists of a string of disconnected jhils and swamps. Their ramifications cover a great portion of the south of Chánda, but where they commence it is impossible to say; not apparently anywhere in this district. They appear rather to belong to a vast system, and to be continuous with other similar ones in Rái Bareli, the connection being maintained by those in the Amethí and Mohanganj parganahs.

8. The Tēghá is so called from a village of the same name in parganah Amethí, where it is spanned by an old masonry bridge erected about half a century ago by Mír Ghúlám Husein, the Názim of the period. In the first portion of its course it consists of two branches, the village of Shuklpur being the point of bifurcation. After flowing south-east for a distance of five miles from that village, it crosses the border of the Pratábgarh district, and falls eventually into the Chamraurí, a tributary of the Sye. The Naudhía Nadí first appears in the village of that name in parganah Asal; for some way it holds a course parallel to one of the branches of the Tēghá, but ultimately unites with the main body of that stream, at the point where it discharges itself into the Chamraurí. Both the Tēghá and the Naudhía are streams of some consequence, as their channels are deep though narrow, and form the outlet for the superfluous waters of extensive series of jhíls.

9. One of these series, known as Jhíl Lodhaí, commences in mauzah Bhalgawan and stretches through Goáwan to Naráin is a distance of thirteen miles where the lacustrine formation ceases, and is succeeded by one of the branches of the Tēghá. A second series is composed principally of the "Rájah's Bandh," a dam of great magnitude in the village of Katrá Rání, thrown up, between twenty and thirty years ago, by Rájah Bishesar Singh of Amethí. The name, though, strictly speaking, it refers to the dam itself, is commonly given to a vast sheet of water several miles in length, the collection of which is in great measure due to it. Below the bandh the line of jhíls is resumed, and goes on until it gives place to the second branch of the Tēghá. This branch is naturally of less importance than it formerly was owing to the interception of so much water by the Rájah's Bandh; but it proved extremely useful, when that embankment burst two years ago, in carrying off the tremendous quantity of water which was then set free, and which for a time caused a partial inundation of some of the adjacent villages. The jhíls connected with the Naudhía Nadí may be traced back from the head of that stream to the village of Bisára in the Isaulí parganah. From the latter, as far as Dhamaur, it is called Jhíl Naya, the remaining portion of it being known as Bandh Bujhwaí. Two other jhíls only require separate notice. One, Masíawan Tál, may almost be pronounced an offshoot of Jhíl Lodhaí, the two having a point

of convergence in the village of Goáwan. Munj Tál is a shallow lake occupying the greater portion of a village in parganah Simrautá, about 1,500 acres in extent, to which it gives its name. Its margin only is usually cultivated; but when its contents are not exhausted by irrigation (for which purpose it is extensively used by the villages in its proximity) it bears a crop of summer rice. The piscary is valuable. It is famous also for its wild fowl; and this was the consideration, perhaps, which induced Nasír-úd-dín Haidar to build a house upon its banks; but scandal, with its busy tongue asserts that some fair Rosamond was the game of which he came in quest. The village long since ceased to be a royal residence, and nothing but the ruins of Nasír-úd-dín's house now exist to show that it formerly enjoyed that honor.

10. The climate, judged by a tropical or sub-tropical standard is mild, temperate and healthy. From October to June westerly

Climate.

winds prevail, and during the first four of those months, are dry, cold, and bracing, more particularly after rain, of which there is almost invariably a slight fall about Christmas. Towards the end of February they begin to increase in force, their temperature becoming higher, and by the end of March, if not earlier, the "hot winds" usually set in. These, however, are much less trying than they are in many places further to the west. They do not begin for some hours after day-break, and seldom last long after dark, while they occasionally cease for several days together. In these intervals, which become more and more frequent as the hot weather progresses, a moist east-wind takes their place. About the middle of June, the rainy season commences, and, with occasional breaks of greater or less duration, continues till the end of September or beginning of October, sometimes, but not often, lasting till the middle of the latter month. The wind during this period scarcely ever leaves the east. The annual rain-fall as shown by the average of the last three years is 54·708 inches, of which 48·16 inches fell between the 1st June and the 30th September and 6·548 inches during the remainder of the year.

11. The end of the rainy season is the most unhealthy portion of the year; the forms of sickness then prevalent are diarrhoea,

Diseases.

dysentery, cholera, rheumatism, and fever. Small-pox is not

uncommon, it more usually appears in the cold weather. The same may, however, probably be said of every other part of India, and if the district does not enjoy any special immunity from epidemics, it is at least not more than usually subject to them. From endemic diseases it is altogether free.

12. The thermometer has a wide range ; in the nights of the cold weather it falls below freezing point, in the days of May and early part of June it rises, in the shade, to 106·7. I subjoin a statement showing the temperature at different periods of the year ; though of course, taken by itself, the thermometer is, as an index of the various degrees in which atmospheric changes make themselves felt by the human constitution, imperfect in proportion to the number of atmospheric influences which tell upon the latter while they produce no effect upon the former.

Month.	Standard thermometer in shade.		
	Mean.	Highest.	Lowest.
January,	70·0	78·8	59·2
February,	78·0	88·2	65·8
March,	79·1	96·2	75·2
April,	96·1	105·2	82·9
May,	101·9	109·5	87·2
June,	96·1	106·7	81·5
July,	87·5	95·8	80·5
August,	88·7	96·3	78·2
September,	86·4	94·2	76·8
October,	85·9	91·8	77·5
November,	78·6	84·8	72·8
December,	71·4	79·5	63·2

13. The natural productions of the district belong chiefly to the vegetable world. Of

Natural productions.—1. Vegetable.

The following list will show the botanical names of the trees here mentioned :—

Mango,	Mangifera Indica.
Jámún,	Syzygium Jambolana.
Mohowá,	Bassia Latifolia.
Aonlá,	Embllica Officialis.
Gúlar,	Ficus Racemosa.
Kathal,	Artocarpus Integrifolius.
Bel,	Ægle Marmelos.
Kaitha,	Feronia Elephantum.
Ním,	Azadiracha Indica.
Banyan,	Ficus Bengalensis.
Pákhár,	Ficus Venosa.
Pípal,	Ficus Religiosa.
Cotton tree,	Bombax Malabaricum.
Dhák,	Butea Frondosa.
Bábúl,	Acacia Arabica.
Sissú,	Dalbergia Sissoo.
Tún,	Cedrela Tína.
Asok,	Jonesia Asoca.
Teak,	Tectona Grandis.
BillátíNím,	Millingtonia.

covered tracts of spontaneous growth at the present day are dhák jungles. These, however, cannot be called forests of which they lack the stateliness and density : seen in the twilight at the season of the year their leaves are gathered for fuel, their crooked trunks and branches present the appearance of a number of gaunt, weird figures in all sorts of grotesque and fantastic attitudes.

14. The absence of forests scarcely furnishes matter for regret. If they have come under the axe, it is because it is more profitable to cultivate the land they occupied ; and a satisfactory substitute for them, devoid of their unhealthiness, is to be found in the large and noble groves with which the district is plentifully studded. Two or three well known single groves are over fifteen acres in extent ; and, elsewhere, separately planted ones combine to fill an area of more than half that size.

15. The trees most in favor for groves are the mango, the jámún, and the mohowá, interspersed now and then, especially near village sites, with an aonlá, gúlar or kathal ; the mohowá is also often found alone or in clumps of two or three in open spots, as are the bel, the kaitha and the ním. Grand old solitary trees of immense magnitude, the banyan, the

pákhar and the pípal, planted, perhaps in the days of Bhar supremacy, here and there form a prominent feature in a village landscape ; and the cotton tree and the dhák are at one season of the year rendered conspicuous for a long distance round by the brilliancy of their profuse and gaudy blossoms. The tamarind and the palm, which affect damp and feverish localities, are comparatively rare in the district ; such as there are lie principally near old Mahomedan qasbahs. The bábúl is common everywhere. The sissú and the tún, though they seem to thrive with very moderate care, are only found in the civil station and in road-side avenues planted from nurseries at that place. The asok, the teak and the millingtonia, are of recent introduction, and must, with regard to this district, be at present considered garden trees. A teak raised from seed sown a few years ago is now eighteen feet in height, and has a fine straight stem with a girth at its thickest part of eighteen inches. It is already valuable for its handsome foliage, but, as it takes from sixty to eighty years to come to maturity, it will be time enough two or three generations hence to base an opinion on it as to whether trees of its class, could be profitably grown in this climate for their timber.

16. Agricultural produce is so intimately connected with the technical portion of this report that it would involve needless repetition to dwell upon it here ; the subject will be adverted to hereafter.

17. Of horticultural produce a great variety is to be found in the public gardens at Sultánpur and also in many private ones. Most sorts of European vegetables will thrive in the cold season, though fresh seed requires to be imported annually for them ; the cabbage, cauliflower, beetroot, carrot, and tomato reach great perfection ; the artichoke, asparagus, and celery, the pea, and various sorts of beans, though inferior to the former, are still of a very fair quality : brocoli and brussels sprouts have been found to succeed but are not commonly grown ; lettuces and cress last during the greater portion of the year. The vine and the strawberry have been cultivated with considerable success ; the pine apple grows, but has never yet borne fruit ; whether it is capable of being made to do so, is, I think, an open question. There are lichí, apple and pear trees in the Sultánpur gardens, but their fruit is of little value. The orange, lemon, guava and custard-apple, the

peach, pomegranate, the plantain and the kamrak, are more common. They are to be met with in private gardens all over the district, into which, indeed, many kinds not only of fruit but of vegetables also have already found their way. It is probable that with these examples of the possibility of successful cultivation before their eyes the more skilful agricultural castes will soon venture to make the experiment of field cultivation with many of the more hardy vegetables. The potato is already ceasing to be uncommon; I have seen unenclosed fields of it in Mohanganj, Chánda, and Isaulí. Some classes, however, are said to have a prejudice against it, which need not create much astonishment, as the same is said to be the case in England.

18. Of ornamental trees and plants a very long catalogue might be given; but it is enough to say that they range through every diversity of size, shape and hue, from the flamboyant to the lily. In the cold season they are supplemented by numerous English annuals, which are exceedingly pretty for a few months, but look woody and unsightly as seeding time approaches.

19. Kankar, a carbonate of lime, containing silica and oxide of iron, is the only mineral production of the district, in nearly every part of which it is found in great abundance. It lies at a distance of from a few inches to 3 or 4 feet from the surface, in a stratum of about the same thickness. It is of four sorts; bichúá, black in appearance and a first-rate road metal; mattiá, a lighter softer kind, with which a quantity of clay or earth is always intermixed; patthriá, a sandy, stony metal; and chatán, a hard yellow metal good for roads, which neither mattiá nor patthriá, is. The kankar reefs of the Gúmti have been already mentioned; some of these contain a fossil formation of a yellow color, from which excellent lime is to be obtained. A bed, about five acres in extent and about four feet from the surface, of multáni matti or Armenian bole, an earth used for dyeing purposes, which has been recently found in parganah Chánda, may perhaps be worthy of notice.

20. Very few wild animals infest the district, and even those, with the exception of wolves, are rather mischievous than dangerous. Wolves haunt the neighbourhood of ravines; nilgúes

are found in a few of the denser jungle tracts ; wild pigs are comparatively scarce : sugarcane fields, furnishing at once both food and shelter are their favorite resort—"the wild-hog's ready home;" jackals are ubiquitous ; monkeys are not numerous, but where they do take up their abode, commit sad depredations on the crops. It is worthy of remark that deer and antelopes, so common in other portions of the province, have no place whatever in the zoology of this district ; for the absence of the black antelope marked forbidden ground to the Hindús of Manu's age, when it is certain Sultánpur was in their occupation. This may indicate the former presence of the animal ; but, if so, it does something more also ; it exemplifies the desuetude Manu's precepts have fallen into ; for when the black antelope became extinct, the Hindús should have forsaken the unhallowed tract : they have not hitherto deemed it incumbent on them to do so.*

21. Game of various sorts, the hare, wild-goose, partridge, quail and wild-duck being the most common, is plentiful in the cold weather ; fish is found in large quantities both in the river and in large tanks and jhíls. The mullet and the rohú are held in most esteem ; the former which is particularly fine, is confined to the Gúmtí, the latter is more general.

22. Of useful animals there are few indigenous breeds, and what there are, are miserably poor. The horse is altogether wanting ; the nearest approach to it is the ordinary wretched pony of the country ; the standard of excellence of horned cattle, the buffalo excepted, is similarly low ; the supply of the better sort of these animals is kept up by importation. Horses may often be purchased of itinerant dealers who pay occasional visits to most towns of any consequence ; but the husbandman who wishes to renew his team of oxen generally prefers to undertake a journey to one of the great cattle depôts and there make his own selection. Nánpara, Dorahrá, and Khairigarh are the places he most commonly resorts to.

23. "There are three descriptions of produce "says a "French writer† which man may demand from cattle, besides "the manure, the hide and the offal, namely their labor, their

* Manu II. 17, 24.

† Rural Economy of England, 31.

“milk and their flesh. Of these three, the least profitable is “the first, the French agriculturist requires labor “from his cattle in preference to everything else, the British “agriculturist looks chiefly to the milk and the meat.” The Indian agriculturist, different from both, contents himself with the labor of the ox, and the milk of the cow ; it is only where non-Hindú communities reside that the flesh of those animals becomes a source of profit. Their hides, indeed, in the first place supply all local wants, and any surplus there may be is carried to some neighbouring bazar, to be thence forwarded directly or indirectly to Calcutta or Bombay, and form an infinitesimal quota of the immense number annually exported from those places. The labor demanded from the ox is to carry the pack-saddle, and draw the cart and plough.

24. Of sheep and goats large flocks are often kept with the principal object of obtaining the valuable manure they afford. When used for this purpose they are folded on the land the manure is required for ; and the owner receives his remuneration in kind, a goat or sheep being thought a fair return for the loan of the flock for a night. The goat is further useful for its milk, and the sheep for its wool which is manufactured into coarse blankets for the wear of the village population. Both of these animals are slaughtered to a limited extent for food. The indulgence is sometimes, indeed, restricted to festive occasions, and even then is invested with a sacrificial character ; but if it is not more common, it arises as much from the comparative expensiveness of the diet as from the vegetarian propensities of the Hindús.

SECTION II.—*Administrative arrangements.*

25. For fiscal and general administrative purposes, the district is divided into parganahs and tahsils. Their relative position is most briefly and satisfactorily explained by reference to the map, and the table given in para. 30.

26. The tahsil, as a local division with fixed boundaries, is a modern innovation ; and, as compared with the parganah, an artificial one. It is simply an arbitrary aggregation of a few parganahs, the number of which may be varied at pleasure, without

causing much inconvenience or confusion. It has no counterpart whatever, that I am aware of in Akbar's arrangements, the *dastúr*,* the nearest to it, being rather a district. An approximation to it came into existence in the constitution of the *chaklât* by Sáad-ul-lah Khán, Minister of Shah Jehán, and its formal re-introduction in the time of Sáadat Alí Khán. There were then also *Tahsildárs eo nomine*, but their jurisdictions were scarcely analogous to the present *tahsils*.

27. The *parganah*, on the other hand, may lay claim to considerable antiquity; it is usually believed to have succeeded a still older division, the *tappah*, which must itself have been in common use for some length of time, as the recollection of it still survives in various familiar names,† though, in all other respects it has long been obsolete. The *parganah*, on its first introduction, became to the *tappah* what the *tahsíl* is now to the *parganah*, the former usually consisting of two or more of the latter; and, in old documents, the two divisions may be found mentioned together, though their co-existence was probably never recognized officially.

28. The exact date of the creation of the *parganah* is uncertain, Sir H. Elliott says that the name means "tax-paying land," and mentions instances of its use in A. D. 1210, and again in A. D. 1350 §. Mr. C. A. Elliott, in the chronicles of Unáo, shows that it is possible the *parganah* was constituted by Shaháb-úd-dín Ghorí, and the use of the word in the early years of the thirteenth century favours the supposition. It occurs in Babar's Memoirs; but, on the other hand, is not exclusively employed in the *Aín-i-Akbárí*, where the term *mehal* is often used as its equivalent.||

29. The co-extensiveness of a *parganah* with the possessions of a clan or individual family has often formed the subject of remark, and in its convertibility with *mehal* here illustrated lies a very possible explanation of the circumstance; for it suggests that the *parganah* was not only tax-paying land,

* The *dastúrs*, however, were very unequal in size: e. g. the *Sarkár* of Oudh contained three *dastúrs*, of which one contained nineteen *mehals*, and the other two one each. (Professor Blockmann's *Aín-i-Akbárí*. Text 352).

† Elliott's Supplementary Glossary: *Chaklá*.

‡ For example, *Tappah Asal*, a name often given to the *parganah*.

§ Elliott's Supplementary Glossary *Sarkár*.

|| *Ibid*.

but that, like the mehal, it was a separately assessed and separately possessed parcel of such land; in other words, that it was founded on the distribution of property at the time of its creation.* Dr. W. Oldham seems to take a somewhat similar view when he says that “in the early days of Mahomedan Empire parganahs appear to have been clearings or cultivated spaces in the forest, occupied generally by a single, but sometimes by more than one fraternity or clan;”† and Mr. C. A. Elliott thinks there is no doubt that if they are attributable to Shaháb-úd-dín Ghorí, they are based on still more ancient divisions which he found already in existence.‡ Further confirmation of the theory I follow lies in the fact, of which numerous examples might be found, that parganah limits have often been expanded or contracted to suit the growth or decay of private estates.§

30. The following table shows of what parganahs and tahsils, the Sultánpur (settlement) district is now composed, together with the tappahs, mehals and chaklās out of which they have been developed.

31. The term mehal has long been extinct, as expressive of territorial division; and I question whether, in that sense, it ever took any great hold upon popular favor. It is still, however, in ordinary official use to denote the individuality of estates held under separate revenue engagements. With this signification, it forms the revenue sub-division of the parganah, and is, indeed, the unit of revenue responsibility. It forms also the point where official fiscal arrangements become merged in private land tenures; for each mehal is represented by one or more lamberdárs or head-men, who possess a double character: on the one hand, they are private persons, members of the proprietary body of the mehal, raised to their representative position, in conformity with rules springing out of the past customs of the family; on the other hand,

Mehal.

* It is simply going one step further back to say that the parganah succeeded the tappah as the latter even more than the former corresponded with the limits of clan or family domains.

† Memoir of the Ghazipur District 51.

‡ Compare para.

§ See para. 305 of this Report, which gives an example in the history of Maniarpur; and para 252, under the words Jais and Jalálpur-Bilkhar. See also *Chronicles of Unao* 105, 106.

Territorial Divisions, Past and Present.

British.			Nawábi.		Moghal (A.)				Hindú.		Remarks.
No.	Present par- ganahs.	No. of villages	Summary No. of villages	Nizámat.	Chaklá.	Súbah.	Sarkár.	Dastár.	Mehál.	Tappahs.	
1	Chándá, ...	280	Chándá, ... Pápaghát,	Sultánpur, Ditto,	Sultánpur, Ditto,	Allahabad, Oudh, ...	Jomppur, ... Oudh, ...	Haveli Jomppur, Haveli Oudh, ...	Chándá, ... Bilahrí (part.)	None known. Ditto	Note. These tappahs together constitute Sultánpur south of the Gámt only.
2	Sultánpur, ...	399	Sultánpur, Miránpur,	Ditto,	Ditto,	Ditto,	Ditto,	Ditto,	Sultánpur (part.)	None known. Ditto	
3	Inhauná, ...	77	Inhauná, ...	Beiswárá, Ditto,	Haidergarh, Ditto,	Oudh, ...	Oudh, ...	Manikpur, Haveli, ...	Kathot, ...	Ditto	
4	Súbehá, ...	86	Súbehá, ...	Ditto,	Ditto,	Ditto,	Ditto,	Haveli Oudh, ...	Inhauná, Súbehá, ...	Ditto	
5	Jagdispur, ...	166	Jagdispur, Asal, or Tap- pah Asal, ...	Sultánpur, Ditto,	Jagdispur (B.) Sultánpur, (O.)	Ditto,	Ditto,	1. Kishn (D.) 2. Kishn, Haveli Oudh, ...	1. Sítánpur, ... 2. Kishn, Thana Bhad- áon, ...	Ditto	
6	Amethí, ...	364	Amethí, ...	Ditto,	Jagdispur,	Ditto,	Lucknow,	Haveli Lucknow, Garh Amethí,	...	Tappah Asal. 1. Uddwan. 2. Bihig or Bihá. 3. Nandwan. 4. Nandwan. 5. Haveli. 6. Haveli. 7. Kusaban. 8. Tikhri.	
7	Isaulí, ...	85	Isaulí, ...	Ditto,	Sultánpur,	Ditto,	Ditto,	Ditto,	Isaulí, ...	1. Handiya Kallán. 2. Kumbhón. 3. Babán. 4. Gondar. 5. Haveli. 6. Haveli.	
8	Gaura Jámún, ...	91	Gaura, ... Jámún, ...	Ditto,	Salon, ... Jagdispur,	Allahabad, Ditto,	Manikpur, Ditto,	Rái Baréli, Ditto,	Jais, ... Ditto,	1. Dakhinwára (part.) 2. Dehli (part.) 3. Haveli Jais (part.) 4. Dehli (part.) 5. Dehli (part.) 6. Dehli (part.) 7. Dehli (part.) 8. Dehli (part.) 9. Dehli (part.) 10. Dehli (part.) 11. Dehli (part.) 12. Dehli (part.)	
9	Rokha Jais, ...	110	Rokha, ...	Ditto,	Salon, ...	Ditto,	Ditto,	Manikpur, Haveli, ...	N a s t r á b á d (part.)	1. Kumbah. 2. Mustafáád. 3. Maheshur. 4. Haveli. 5. Haveli.	
10	Simrautá, ...	73	Simrautá,	Ditto,	Ditto,	Ditto,	Ditto,	Rái Baréli, ...	Jais (part.)	1. Shevan. 2. Mursán. 3. Bhudmar (part.) 4. Bhudmar (part.) 5. Bhudmar (part.) 6. Bhudmar (part.) 7. Bhudmar (part.) 8. Bhudmar (part.) 9. Bhudmar (part.) 10. Bhudmar (part.) 11. Bhudmar (part.) 12. Bhudmar (part.)	
11	Mohanganj, ...	75	Mohanganj,	Ditto,	Ditto,	Ditto,	Ditto,	Ditto,	Ditto,	1. Shevan. 2. Mursán. 3. Bhudmar (part.) 4. Bhudmar (part.) 5. Bhudmar (part.) 6. Bhudmar (part.) 7. Bhudmar (part.) 8. Bhudmar (part.) 9. Bhudmar (part.) 10. Bhudmar (part.) 11. Bhudmar (part.) 12. Bhudmar (part.)	
12	Mohanganj, ...	75	Mohanganj,	Ditto,	Ditto,	Ditto,	Ditto,	Ditto,	Ditto,	1. Shevan. 2. Mursán. 3. Bhudmar (part.) 4. Bhudmar (part.) 5. Bhudmar (part.) 6. Bhudmar (part.) 7. Bhudmar (part.) 8. Bhudmar (part.) 9. Bhudmar (part.) 10. Bhudmar (part.) 11. Bhudmar (part.) 12. Bhudmar (part.)	

(A.) In the assignment of Mehals to Dastárs, Sarkárs and Súbahs Professor Blochmann's Ain-i-Akhri (Text) is followed.

(B.) The names of the villages are sometimes separately held; sometimes included in Chaklá Sultánpur.

(C.) Kishni is a small village situated in the district of Allahabad, and is sometimes included in Chaklá Sultánpur.

(D.) In Chaklá Pradighat till 1349 P. in Jagdispur (Mehál Tahsil) from 1250 P. Harneth Tahsil from 1253 P. till annexation.

Note. These tappahs together constitute Sultánpur south of the Gámti only.

they are invested with a quasi-official position, inasmuch as they have delegated to them the duty of collecting the revenue payable by their co-sharers, and are primarily responsible to the State for its collection.

32. As the mehal is the unit of fiscal sub-division of the parganah, so is the village or township the unit of local sub-division. The townships, says Elphinstone,* are the indestructible atoms, from an aggregate of which the most extensive Indian Empires are composed, just as Creasy says the Anglo-Saxon townships were the integral molecules out of which the Anglo-Saxon State was formed.†

33. With respect to Police jurisdictions, thanah circles take the place of the fiscal arrangement of parganahs. Their boundaries sometimes, but not always, coincide: in the district as it stood previous to July 1869 eight thanahs corresponded to twelve parganahs; and, in the changes which then took place, symmetry was again subordinated to convenience and utility; the principle acted upon was that each village should report to the nearest thanah subject to any modifications which might be caused by the local topography of the country.

2. Police.

Sultánpur.
Chánda.
Jais.
Mohanganj.
Inhauna.
Jagdispur.
Raipur.
Musáfir Khána.

The Police force consists of two branches; the regular, belonging to a provincial establishment, and the rural, which is purely local. The first is partly distributed at the thanahs, partly employed as jail and treasury guards, and partly held in reserve at head quarters. By way of supplement to Statement VIII. it becomes necessary to furnish the now somewhat antiquated, and, otherwise rather useless information, that the regular force allotted to the district, to which that statement refers consisted of 491 men, giving an average of one to 1,901 of population.

34. The Rural Police or village chaukidárs, were at the time of settlement 2,664 in number, or one to every 354 of

* Elphinstone 4th Edition 62.

† Creasy's English Constitution 45.

population. Each of them had his separate fixed beat extending over an average area of 377 acres, for the watch and ward of which he received the rather meagre stipend of Rs. 1-15-6 per mensem, supplemented only by such voluntary presents as the villagers chose to make him. A clause has been inserted, however, in the revenue engagements landholders have signed conveying the threat of Government interference, wherever it may become necessary, and this will probably induce those concerned to give their serious attention to the subject. A large majority of the *chaukidárs* belong to the *Pási* and other low castes; but a Brahman now and then condescends to fill the post with very questionable advantage I believe to the village he honors with his services.

35. Postal arrangements, on a somewhat limited scale, were established soon after the re-occupation of the province; they were, however, almost entirely restricted to the conveyance of the mails to and from outlying thanahs and tahsils, and the extension of regular postal communications throughout the interior of the district was deferred till the present settlement, being one of certain specific objects for which provision was then directed to be made. Settlement Officers were charged with making the requisite arrangements, the main principles laid down for their guidance being that the thanah and tahsíl officials should, as far as possible, be relieved of postal duties, that a system of independent rural offices should be established, and that there should be a postal delivery in every village.

36. Simultaneously, therefore, with the introduction of the revised assessments into any parganah or tahsíl, a postal scheme satisfying the above conditions was introduced therein, and at the end of last year was in operation throughout the whole district, with the exception of parganah Chánda. The working of the scheme was originally placed in the hands of the District Officer; but a few months ago, with a view to the improvement of the postal service, the District Post Establishment throughout the province was re-organized as a separate institution, and the control and management were formally transferred to the Chief Inspector of Post Offices in Oudh.

37. Certain modifications of previously existing arrangements naturally suggested themselves in the substitution of a single homogeneous scheme for one composed of sections constructed independently of each other,* and at different periods, to keep pace with the revision of assessments. The system, as it at present stands, may be briefly thus described. There is an Imperial office at the civil station, which forms the connecting link between the internal and external postal lines; and rural offices have been fixed at the head quarters of each tahsíl and at such other places within it as offer the most convenient sites, in all eleven in number, *viz.* Rasomía, Amethí, Gauriganj, Piparpur, Musáfir-khána, Jagdispur, Kishnī, Gaura-Jámún, Kádipur, Dostpur and Koribhár. At Khairábad, Hanúmárganj and Múnshiganj offices have recently been abolished; at these places letter-boxes will continue to be kept up.

38. The neighbouring stations with which Sultánpur is connected by Imperial lines are those of Allahabad, Lucknow, Faizabad, and Ráí Barelí, communication with which is effected by means of foot-runners; any more expeditious means of transit for the mails being still among the desiderata of the future, and dependent on the requisite development of correspondence, with a concomitant increase of the postal revenues. The transmission of mails from one rural office to another, is carried on by the same means. For the supervision of the road establishment the appointment of a Sub-Inspector is in contemplation. For the delivery of letters, each office has attached to it the requisite number of peons or rural messengers; to each of these a separate circle is allotted, within which it is his duty to distribute the incoming letters he received from the post-master. He is also furnished with a "travelling letter-box" so that he may, at the same time, collect any letters intended for outward despatch.

39. The agency employed is of a mixed character, partly Imperial and partly local. The Imperial office at Sultánpur has been already mentioned; others were placed some years ago at Jagdispur and Dostpur; and others have recently been placed experimentally at Amethí and Musáfir-khána. All charges connected with these are met from the Imperial reve-

* Some were drawn up by the Settlement Officer of Faizabad; some by the Settlement Officer of Sultánpur.

nues. The local agency consists of all but that just described ; the income from which the cost it entails has to be defrayed is derived from two sources, *viz.* the special cess levied expressly for this purpose, and a subvention from the Imperial revenues regulated by the number of police stations in the district, the last remnant of the system which has now been superseded.

40. Educational, like postal, interests have received due attention in the revision of assessments ; and provision has been made for the levy of a school cess of 1 per cent. on the Government demand.

41. The district contains in all 71 schools. Of these the principal is the High School at the civil station. It is attended by 176 scholars. Instruction is afforded in it in four languages, *viz.*, English, Urdú, Hindí, and Persian, together with a variety of other subjects ; the standard it teaches up to, is that of the Entrance Examination of the Calcutta University. Next in importance comes the Town School of Jagdispur, the only one of that class in the district. Then come the village schools of which there are 69. In these, of course, a lower standard is aimed at, and the curriculum embraces fewer subjects than in the High School ; but their usefulness and suitability to the requirements of the village population is manifested by the fact that they attract more than two thousand students. This class of schools at the outset entails a good deal of trouble and expense for building, training teachers &c., so that they must be established gradually ; and as those now in existence come into full working order, some augmentation of their number will take place.

42. The total number of persons who attend the Government schools is 2,457, of whom about one-sixth are Mússalmans and the remainder Hindús. Of the total population of the district, the Mahomedans compose one-tenth only, so that here as elsewhere they pay more attention to education than the Hindús.

43. I have purposely made my remarks on this important subject very brief. It has, except in respect of the school cess very little connection with the settlement ; and those who wish to study it more deeply will find ample op-

portunity for doing so in the comprehensive and instructive reports of the Educational Department. However desirous of promoting the moral and mental improvement of the people the Settlement Officer may be, his more immediate concern lies with their material prosperity.

SECTION III.—Population.

44. A separate and independent census of each village was taken while it was under measurement; and one was thus gradually taken of the entire district. It had the disadvantage of extending over the long period of three years. In February 1869, however, there was a general and simultaneous census of the whole province. Regarding the comparative accuracy of the two, there can be no question; the preference must unhesitatingly be accorded to the latter. The results obtained from it have been set forth in an exhaustive report by Mr. J. C. Williams c. s., and I shall, therefore, dwell at less length on the subject than would otherwise be necessary.

45. The district is very thickly inhabited. Mr. Willams shows that Oudh in density of population surpasses even the most populous countries of Europe; and Sultánpur, in respect of the average number per square mile, falls below three districts only of the province, while with regard to the number per cultivated acre it is equalled by Lucknow alone.*

46. The total population of the district according to the general census amounts to 930,023. It falls into three great classes, the numbers of which are as follows:—

Christians (Europeans and Eurasians),	...	83
Mahomedans,	... ..	91,556
Hindús,	... ..	838,384
Total,	... ..	930,023

47. The Christians are very nearly all Government employes. It will be seen that there are no natives among them. Mr. Williams accounts for this by the very probable supposition that they have been entered in the returns as Europeans or Eurasians. The error as regards this district, however, is, so far as I am able to say, limited to a single instance, that of one Matthew, a cobbler.

48. The Mússalmans in all number rather less than one-tenth of the whole population. Of these again about one-fourth only belong to the Syad, Sheikh, Moghal and Pathán classes; another one-tenth is composed of converts from the principal Kshattriá castes; and the remainder, of all the lower castes of Mahomedans.

49. The Hindús still form the great bulk of the population; and of the multiplicity of castes into which they are divided, the Brahmanic predominates not only in social importance, but also in numerical strength, forming no less than 14 per cent. of the inhabitants of the district. Next, in both respects, among the higher castes, come the Kshattriá clans aggregating 8 per cent; and, after these, come in order the Vaisyá and the Kaith. Of the meaner castes, the Ahír contains the largest number, nearly 10 per cent, and is followed by the Chamár and Pásí. Gújars are more common in Sultánpur than elsewhere in the province.

50. Compared with the rest of Oudh, the district contains a large proportion of non-agriculturists; and yet agriculturists amount to no less than 56·9 per cent. Of the more skilful castes, Múraos are numerous, but Kúrmís remarkably few.

51. Mússalmans of the higher classes are to be found only in qasbahs. Hindú converts to Islamism are intermixed with their unconverted brethren. Of the Hindús, the Kshattriás are with a few exceptions lords of the soil: they lie in clans, and it may almost be said that each parganah has its own phylarchy. Brahmans and others are scattered about promiscuously; they own a village here and there, usually acquired by grant or purchase from a Kshattriá.

52. The population of the district is not altogether evenly distributed. Speaking broadly, the riparian parganahs are most densely peopled and the lacustrine the reverse: the former are well drained, the latter as has been seen, swampy and comparatively barren, and so not habitable throughout, hence the less marked difference between the numbers to the cultivated acre than between those to the total area in the two groups of parganahs. In the former, moreover, lie most of the large qasbahs of the district, not to mention the various marts, villages and hamlets established by persons whose business attracts them to the banks of the Gúmtí.

53. The people are characterised by a bold and manly spirit. "The natives say," remarks General Sleeman, "that the air and water of Malwa may produce as good trees and crops as those of Oudh, but can never produce such good soldiers. This, I believe, is quite true. The Sultánpur district is included in the Banodha division of Oudh; and the people speak of the *water* of this division for *tempering* soldiers, as we talk of the water of Damascus for tempering sword blades. They certainly never seem so happy as when they are fighting in earnest with swords, spears and matchlocks. The *water* of the Baiswára division is considered to be very little inferior to that of Banodha, and we get our sipáhís from these two divisions almost exclusively."*

54. Under native rule no man's property, or even life, was safe for many days together; Government officials, instead of affording the protection it was their duty to, busied themselves only in their own enrichment, and became the most active oppressors of the people. They kept up duplicate accounts, the one forged for the minister at Lucknow, the other genuine for themselves, and, in plain words, embezzled the difference. Under the plausible pretext, therefore, of collecting the just revenue of the State, they extorted as much as they possibly

* Sleeman's Tour through Oudh Vol. I. Page 197. An enquiry having been made in 1824, it was found that Banodha, contributed 15,000 men to our army (Ibid Page 170). At present, too, in the Sultánpur district alone a sum of about Rs. 36,000 is annually paid to military pensioners; and this is considerably less than would have to be paid, had not numerous forfeitures taken place after the mutiny.

could from the landholders of every degree. Their immediate inability to pay was immaterial if a money-lender could be found to advance the requisite amount; and in that case they were compelled to give their creditors a mortgage deed bearing the exorbitant interest of 24 per cent. per annum. The example set by officials was readily followed by private individuals, and the consequence was that every zemindár kept as many armed retainers as his means permitted, nominally to repel force by force when necessary, but in reality employed, as often as not, for purposes of aggression.

55. Under such circumstances there was little inducement, even where the opportunity occurred, to attempt to accumulate capital, and the result is that the landed proprietors are now, as a rule poor, unthrifty, and deeply involved in debt.

56. In sketching such a state of things in the past and present, it is natural to look also towards the future; and here it is gratifying to find that the prospect is considerably brighter. The landholder, while conscious that, if he would retain his estate, the payment of the revenue assessed upon it is indispensable, also knows that that amount will not be exceeded; he is confident, too, that no powerful neighbour will carry off his harvests and thus deprive him of the means of paying it: he finds additional safety in the ever increasing price of agricultural produce, and if, in an unfortunate season, he is obliged to resort to the money-lender, he is charged no more than half the former rate of interest. For the relief and protection of the more important encumbered estates special measures have been taken. If, then, I have correctly described the causes of the present unsatisfactory condition of the proprietary classes, it may be concluded with moderate certainty, that a prosperous future will follow the altered circumstances in which they are now placed.

57. The dwellings of the people are usually grouped together in towns and villages; but single huts or houses are not uncommon. Towns are few in number; a short account of each of them will be found in the sixth section of this chapter. In some parts villages are large and at a distance from each other, as in the Mohanganj tahsíl, the unsettled state of which, perhaps, led the inhabitants to band themselves together in large bodies for mutual protection. Further east,

on the other hand, where shankallaps are numerous, and the shankallapdárs have founded purwás on their holdings, villages are small and hamlets abound. In Chánda solitary houses are pretty thickly scattered over the parganah.

58. Domestic architecture is principally remarkable for its monotonous simplicity. The most common description of house consists of walls of puddled mud, and a roof of thatch or tiles. Even this is beyond the reach of all; many an agriculturist, is but the "monarch of a shed." On the other hand, a few substantial brick houses may be found here and there; they belong to the more wealthy landowners, to successful traders, or Mahomedans of the better classes.

SECTION IV.—Agriculture.

59. The local system of agriculture so far as my knowledge of that practised elsewhere enables me to institute a comparison, possesses no distinctive character. Two harvests only are recognized, the rabí or spring, and kharíf or autumn: the crops proper to each will be subsequently described. The rotation usually followed is that of alternating a wet crop with a dry one. With fallows no regular course is observed, but the land obtains occasional rest by being left unsown for one or other of the two harvests.

No distinctive local system.

Harvests.

Rotation; fallows.

Land to be readily taken into cultivation must be naturally level; that it is *bíhar*, cragged, uneven or broken, is generally enough to condemn it as unmanageable. The objection to it is that rain or any water supplied to it flows off too fast to be of any benefit, and the idea of attempting to overcome this objection seems to belong to an advanced phase of agriculture. Occasionally, however, where there is no more than a moderate slope, cultivation is tried with fair success; and, even where the change of level is somewhat abrupt, the device of terracing is resorted to, though it is principally to be seen close to village sites.

Agricultural implements.

60. Of the agricultural implements most commonly employed, the following is a list:—

1. Hal, or Plough.
2. Saráwan, or Harrow.
3. Kodálí, or Hoe.
4. Pharúa, or Mattock.
5. Kúrpí, or Weeding-chisel.
6. Hassia, or Sickle.
7. Moth, (or Púr), or Water-bucket.

Two descriptions of ploughs are known, the *latna* and the *terai*.^{*} They are both of the simplest possible construction, and differ from each other only in the weight of the share, and the position of the *khúra*.[†] Both of them are used in some parts of the district, but nowhere are they found together. This use of a single kind of plough in lieu of the multifold kinds in favor in England presents one of the strongest points of contrast between the agricultural customs of the two countries, and the kind of soil which is held in most estimation in this district is probably determined by its being that to which the single native plough is found to be best adopted.

Ploughs.

61. Oxen are the only animals employed to draw the plough. To those who are more familiar with the use of horses for this purpose, the latter may appear preferable, but it does not appear that the change would be advantageous. Oxen it is said[‡] "are cheaper, they are maintained at less cost, their harness is less expensive, and the dung they yield is much better than that from horses. Horses are besides more subject to sickness, and when sick or old they are useless. The horses requisite for a farm must be renewed every ten years; where as the requisite number of oxen may always be kept up without incurring fresh expense, for when they are no longer able to work, they are fattened for the market, and their value is obtained. A horse is not more docile than an ox, nor does a team of the latter require more drivers than the former."

^{*} A distinction is also made between *pakka* and *kacha* ploughs, but this simply refers to the number of oxen used for them. The *pakka* hal has four bullocks to it, the *kacha* has two only. When four are available, they are used in pairs, the one relieving the other. More than two oxen are never yoked to the plough at the same time in this district, though in some parts of India as many as eight are. (Elliott's Supplementary Glossary s. v. Hur.)

[†] The *khúra* is an indented or notched part of the beam, corresponding to the *copse* or cat-head to which the yoke is attached by a leathern thong, called a *nadah*. (Ibid.)

[‡] Rural Economy of England.

62. The recent introduction of hippophagy may have a tendency to place the two sorts of creatures more upon a par in the days of their superannuation, but in India an equilibrium has *pro tanto* long existed and has not now been disturbed; there being, except in particular localities, no demand for beef. This, however, at the same time supplies an argument in favor of devoting the oxen of this country to the plough which is wanting in Europe, *viz.* that, that use is not made of them young or old in the former, which in the latter, is more profitable than draught.

63. The limited use to which they are thus put lies apparently at the bottom of the wretched condition of native cattle. "Habitual labour causes animals to become hardy, "vigorous and slow; which like men given to laborious work "causes them to eat much and fatten little, to increase in bony "structure (the local breed has a splendid development of "this quality) make little available flesh," (of this it has the minimum compatible with life,) "and that but slowly "Bad food, want of care, absence of all precaution in the selection of reproducers, and probably also the drought, and the "heat of the climate—these complete what labour had begun."*

64. Ploughing, usually the opening operation of cultivation is not invariably so. In newly broken land the long hoe is first called into requisition, and after exceptionally heavy rains, a grass crop has to be scraped off the field before the plough will penetrate the ground. Nor, on the other hand, is the plough done with when sowing has taken place: in rice fields, on the first fall of rain sufficient to flood them after the appearance of the young plant above the surface, the plough is driven over them as if there was nothing in them. This curious process, so far from being injurious is said to ensure a larger yield. It is said to have the effect of uprooting and destroying weeds, while it also divides the rice-plants, which readily take root again and thrive all the better for being so treated.

65. The number of times a field is ploughed differs very widely according to the crop to be sown. Two or three times

is ample for the inferior crops, twenty times or more is not thought too much for wheat and barley. “Báis bánh” is the proverbial way of expressing the utmost sufficiency of tilth.

66. The harrow is regularly used for most crops, but for a few it is dispensed with; the gram-field, for example, seldom sees a harrow; the seed is sown broadcast among the unbroken clods. Weeding and cleaning are operations confined to rain crops and a few of the more valuable ones of the other harvest.

67. The subject of irrigation and manure will be adverted to hereafter.

SECTION V.—Traffic.

68. The main channels of traffic are the river Gúmtí and the various roads by which the district is intersected; but beasts of burden are extensively employed and these find their way from one place to another, little checked by the absence of roads.

69. The Gúmtí will serve to connect the whole of the northern and eastern boundary of the district with the station of the Oudh and Rohilkund Railway at Jounpur. It is scarcely, if at all, used for passenger traffic, the neighbouring road being more advantageous for the purpose, the difference in length between the two being much the same as the sum of the lengths of several arcs and the sum of the lengths of their chords. For freight, however, where speed is a secondary object, it is much used, being navigable hereabouts for country boats of 800 or 1,000 maunds burden. It should thus become a valuable feeder of the railway, unless all that is at present taken to the Jounpur market is required for the consumption of that vicinity.

70. Other stations* of the same railway lie at an easy distance to the north, for communication with which there are many roads easily traversable by wheeled carriage. The Gúmtí intervenes, but is passable in many places. At Amghát a few miles north-east of

* Faizabad.
Soháwal.
Radaulí.
Makhdúmpur.

Jagdispur it is spanned by a lofty pile bridge consisting of fifteen bays. The platform is 16 feet in width and is supported by strut and straining beam trusses; it stands at a height of twenty-four feet above the summer level of the water. At Sultánpur a similar bridge of somewhat larger dimensions is now in course of construction. Ferries are numerous.

71. The principal road by which the district is connected with the outer world is the Imperial high-road from Faizabad to Allahabad. It enters the district at the civil station, which it crosses and running nearly due south passes into the Pratábgarh district about twelve miles further on. It is metalled and bridged throughout that distance.

72. All the other roads are unmetalled, but bridged where necessary; and except when subjected to very severe trials, as in the case of the exceedingly heavy rains of last year* are usually fit for any sort of traffic. They are as follows.

I. *The Lucknow-Jounpur road.*—This enters the district at a point two miles east of Haidargarh, and leaves it two miles east of Chánda, its total length within these limits being seventy miles, in the course of which, it traverses the qasbahs of Inhauná, Nihálgarh and the village of Saraiyán, in which are the head quarters of the Musáfir-khána tahsíl. It leaves the civil station, about two miles to the north, but is connected with it by three separate lines, (1) metalled from Ainhat (2) also metalled from the point of its intersection with the Allahabad road, (3) unmetalled from Lorámau.

II. *The Sultánpur-Rái Barell road.*—This starts from Sultánpur, and skirting the large village of Dhamaur, the bazar of Gauriganj, and the qasbah of Jais, leaves the district about eleven miles from the last named place.

III. *The Faizabad-Rái Barell road.*—This crosses the Gúmti over the Amghát bridge, cuts the Lucknow road at Jagdispur; it is thence continued to the Mohanganj thanah, and thence onward through the parganah of that name into Rái Barell.

73. These constitute as it were, local trunk lines and, the imperial road excepted, throw out lateral branches in various directions, regarding which sufficient particulars may be given in the following tabular form :—

Number.	Main road.	Point of divergence.	Direction.	Length in miles.
1	Lucknow-Jounpur,	Inhauná, ...	North-east to Aish-ghát, ...	11
2	Ditto,	Ditto,	South to Mohanganj where it joins the Faizabad-Rái Bareli road, ...	10
3	Ditto,	Jagdispur, ...	Nearly due south to Jais, ...	14
4	Ditto,	Musáfir-khána, ...	South-west to Gauriganj where it meets the Sultánpur-Rái Bareli road, ...	13
5	Ditto,	Lambhúa, ...	North to Deraghát, ...	2½
6	Ditto,	Chánda, ...	South-west to Snaifabad in the Pratábgarh district, ...	4
7	Sultánpur-Rái Bareli,	Sultánpur, ...	West to Kúrwár,	9
8	Ditto,	Near mauzah Dhamaur, ...	South-west <i>via</i> Amethi to Salon in zilla Pratábgarh, ...	19
9	Ditto,	Gauriganj, ...	South-east <i>via</i> Amethi to Pratábgarh, ...	16½
10	Faizabad-Rái Bareli,	Mohanganj, ...	South-east to Jais connecting the Sultánpur-Rái Bareli, and Faizabad-Rái Bareli road, ...	9

74. If the map be examined, it will be seen that every part of the district is well supplied with roads with the exception of a triangle lying between Sultánpur, Chánda and Amethi, within which they are conspicuous by their absence. The only route from Chánda to Amethi is *via* Sultánpur and this involves a detour of several miles.

75. Though scarcely deserving the name of roads, village cart-tracks must not be altogether omitted. Numbers of them have been aligned and inequalities of surface partially removed : they will in time, perhaps, prove a valuable addition to regular roads ; at present, however, they are only practicable for country-carts at once strong and lightly laden.

76. Most villages of any consequence have their own bazars, either permanent or periodical. The latter are often nothing more than open-air markets held on certain fixed days of the week ; the former are often large walled enclosures, bisected by a road and lined with shops on either side, these local bazars are small but important media of commerce. Every village may be said to be affiliated to one of them, and each of them in turn is connected in its dealing with one or more of the larger centres of traffic.

77. The principal bazars are as follows :—(1) Perkinsganj at the civil station founded shortly after re-occupation by Colonel Perkins, Deputy Commissioner. One of the newest, it is nevertheless one of the most, if not the most flourishing in the district. A large trade is carried on here, and goods are brought for sale from a great distance. Its rapid growth has been favored by the extremely convenient nature of its position. It is in close proximity to the district kachhéri, the sadr tahsíl and the thanah ; and is hence much frequented by persons whose business takes them to those places. It is also little more than half a mile from the right bank of the Gúmí, so that if trade be slack here, unsold goods can be easily placed in boats and carried by water to Jounpur. (2) Shukl-bazar, in mauzah Maueya-Rehmatgarh, parganah Jagdispur, founded about forty years ago by some members of a well to do Shukl family. It shares with Perkinsganj the advantage of being near the Gúmí. (3) Drigbejaiganj more commonly called by the alternative name, Mahárájanj. It lies in mauzah Atrehta, parganah Simrautá ; it was founded by the ancestors of the talukdár of Chandapur. (4) Gauriganj, called after the deity of that name, and founded by Rájah Mádhó Singh of Amethí about 25 years ago. It is situate in mauzah Rájgarh a few miles east of Jais. (5) Shankarganj in mauzah Chatochan, parganah Mohanganj, founded by Rájah Shankar Singh of Tilóí about 30 years ago.

(6) Bandhúa, an old bazar on the Lucknow and Jounpur road, close to Hasanpur. (7) Rájah-bazar, in mauzah Sháhmau, parganah Mohanganj about six years old; is large but little frequented. Commercial considerations indeed formed a secondary reason for its foundation. A dispute about partition was pending at the time, and Rájah Sukhmangal Singh resorted to this artifice to procure the inclusion in his share of the site of the bazar. (8) Alíganj in mauzah Unehgaon, parganah Sultánpur, founded in 1202 r. by the t'alukdár of Maniarpur.

78. The most common objects of traffic are grain, cotton, molasses (gur), salt and native-cloth; at Perkinsganj, Shukl-bazar and Alíganj a respectable trade in cattle may be added.

79. Exports and Imports are almost identical with the articles just enumerated; they become one or the other according to the comparative prices prevailing in this district and adjacent ones. Cattle form an exception; the demand for the local breed is altogether limited to the district itself.

80. Manufactures are even of less consequence than trade. Textile industry, of a very humble kind, is common among the Korí and Juláhá castes. It flourishes principally at Jais, where various sorts of cloth, plain and brocaded, are manufactured. A peculiar kind of muslin (tanzeb) is the most famous. In this the weavers have a curious art of in-weaving, at the time of manufacture, any design that may be suggested to them. Verses and sentences are most common, but these are varied to suit every creed and taste. Some are passages from the korán, others hindí slóks, others a verse or two from the most instructive of Dr. Watt's moral songs and hymns.

Bandhúa enjoys a limited renown for its metal vessels, and other rough sorts of metal-work. Sugar and indigo are manufactured on a very small scale in parganah Chánda. Under native rule the manufacture of salt and saltpetre was largely carried on; but it has now been discontinued.

SECTION VI.—*Towns, Shrines, Fairs, Places of Interest.*

1. TOWNS.

81. Sultánpur, the civil station and Gorá-bárik. Sultánpur lies on the left bank of the Gúmtí, in a little peninsula formed by a bend in the river's course. Its history is so much interwoven with that of the district, that I will give here only the most prominent points in it. The original town is said to have been founded by Kusá, son of Ráma, and to have been named after him Kusápura or Kusábhanwanapura.* It subsequently fell into the hands of the Bhars, who retained it until it was taken from them by the Mússalmans in the twelfth century. About seven hundred years ago, it is said, two brothers Syad Mahmúd and Syad Allá-úd-dín, horse-dealers by profession, visited eastern Oudh and offered some horses for sale to the Bhar Chieftains of Kusbhawanpur, who seized the horses, and put the two brothers to death. This came to the ears of Allá-úd-dín Ghorí, whose piety equal to his valour forbade him to allow such an outrage upon descendants of the prophet to pass unpunished, gathering a mighty host, therefore, he set out for Kusbhawanpur, and at length arrived and pitched his tents in Karoudia, then a dense jungle near the devoted town on the opposite side of the river. Here he remained encamped for a year without gaining any advantage over the beseiged; when, feigning to be weary of the fruitless contest and anxious only to obtain an unmolested retreat, he had some hundreds of palanquins richly fitted up, and sent them as a peace offering to the Bhars, pretending that they were filled with presents peculiarly suited to the taste of those for whom they were intended.† The cupidity of the Bhars overcame their caution, and they received the fatal gift within their walls. But suddenly, at a given signal, the palanquins were all thrown open by unseen hands, and out sprung a crowd of armed warriors, the very flower of Allá-úd-dín's army, who, thus taking their enemies unprepared, speedily put them to the sword. Kusbhawanpur was reduced to ashes, and a new town of Sultánpur, so called from the rank of the victor, rose upon its ruins.

* But see para. 206.

† This appears to have been a very favourite, and if all accounts be believed, a very often successful stratagem. For other instances of it, see Elphinstone 355 note; and Murray's History of India 189.

82. Sultánpur is often mentioned by Mahomedan historians, but only as the means of identifying the scene of a great battle which took place in its immediate neighbourhood; nor can it, so far as I am aware, boast of having been the birth-place of any men of note. It was nevertheless, at one time, a flourishing little town, consisting of several mohallas or wards. But many years before annexation it became a military station, and cantonments were established on the right bank of the river in a village then known as Girghit* but now more commonly called by officials, Sultánpur or Chháóni-sarkár, and by the rustic population "Kampú" or the camp. From this period the importance of the old town began to decline, and its condition in the year 1839 is thus described:—"The only supposed remains of the Bhar city now extant are two brick wells, at the south verge of the present town and about a mile from the river, which still contain water, and a rising ground (díh) called Majhárğaon in the middle of the town consisting of broken bricks, the remnants of the palace of the Bhar sovereigns. On the summit of the díh is a partially ruined fort, built by the "Sultán Bádsháh" and containing houses which are now occupied by the faujdár and his followers: there is also a mosque built by the Sultán within the town, and north-west of the fort. There are two or three smaller mosques built by Syads, who are chaudhrís of the parganah, and have salaries varying from Rs. 100 to 500 a month, besides rent-free lands for keeping the revenue accounts of the parganah. The town having no manufacture or trade, is in a decayed state, and contains only 1,500 inhabitants, chiefly sípahís and personal followers of the chaudhrís with a few cultivators; and of this population 1,000 are Mússalmans. It contains many old brick dwelling houses and a few new ones, among others a large one now building by one of the chaudhrís Mahomed Alí, who was also the vakíl or envoy of the Lucknow darbár, near the Commandant of the Company's adjoining cantonment."† The whole town was finally razed to the ground during the military operations connected with the re-occupation of the province, in consequence of the inhabitants having been concerned in the murder of two British Officers at the outbreak of the mutiny.

* The name of Girghit is still preserved in Girghitghát.

† Dr. Butler's Southern Oudh, 141.

83. Until 1837, the Sultánpur military force consisted of a regiment of native infantry, and a detachment of artillery, but in that year the latter was withdrawn, and thereafter until annexation, there were no guns or cavalry of any kind.* At annexation, the force was considerably increased; its conduct in the mutiny is described elsewhere.† On re-occupation, a detachment of a British regiment was stationed here for a short time; and the recollection of the fact is now perpetuated by its lines, which lay about a mile or two south of those of the native infantry, having given a name to a tract now demarcated as a separate village, Gorá-bárik, or the white barracks. In 1861, all the troops British and native were removed; and Sultánpur ceased to be a military cantonment.

84. The present civil station occupies the site of the old cantonments. It lies "on the right bank of the Goomtee river, upon a dry soil, among deep ravines which drain off the water rapidly. The bungalows are on the verge looking down into the river, upon the level patches of land dividing the ravines. The water in the wells is some fifty feet below the surface, on a level with the stream below."‡ This was written in the year 1849; there were then "no groves within a mile of the cantonments; and no lakes, marshes or jungles within a great many miles, and the single trees in and near the cantonments few."—At the present time, owing mainly to the great interest taken by Colonel Perkins, while deputy commissioner, in the improvement of the station, the unsightliness of the bleak ravines is hidden by the graceful foliage of the acacia; and the roads, of which there is a plentiful supply, are lined on either side with rows of mango and other shady trees; while the public gardens, more than ten acres in extent, exact a just tribute of praise from all who visit them. A fine cutcherry has recently been erected, and immediately opposite to it is a church of modest dimensions, but no mean architectural beauty. Of the other public buildings the principal are the jail, erected on the site of and partly composed of the European Infantry barracks, the Government school, the charitable dispensary, and the police station. The Perkinsganj bazar has been already mentioned. Latitude 26°15', longitude 82°7'.

* Sleeman's Tour through Oude Part I. 186.

† See para. 262.

‡ Sleeman's Tour through Oude.

85. Jais is said to have been originally called Udyánagar, and to have been founded by Udalik Muni, from whom it derived

Jais.

its name. As its prosperity increased, it attracted the notice of the Bhars, who, little reverencing the pious character of its occupants, turned them out and took possession of it. They retained it until Syad Salár's invasion, when it was one of their principal strongholds. The destruction of such a nest of unbelievers offered an enterprise worthy of the crusading army of Islam; and a strong force was despatched against it under the command of Imád-úd-dín Khiljí one of Syad Salár's generals. The struggle is represented to have been long and severe, and the Musulmans were more than once repulsed; but, having ultimately obtained large reinforcements, they defeated the Bhars, and extirpated or expelled them. They then took up their quarters in the conquered city, and changed its name to Jáe-aish, the etymon of the one it bears at present. The meaning of this term is variously explained; some say it signifies the "place of an army," and alludes to the settlement of the Musulman military colony, in which sense it bears a close analogy to our own word Chester;* others say it means a "place of delight," and was so called in testification of the joy of the Mahomedans at finding a resting place after their long wanderings and warfare; others, again, giving it the same interpretation, think that it was adopted in compliment to the pleasing aspect of the surrounding country; and, if this be correct, it may be that as Udyána means a "garden,"† the old name was an abbreviation of Udyánanagar, the "garden city,"‡ and that the new one was formed from it by the not uncommon process of translation. § A more improbable account of the name than any of these yet remains to be noticed, which, ignoring the final t, makes Jais out of an emphatic expression of surprise and admiration, Jáe-est; it is a place!

86. Jais was parcelled out among the conquerors, who gave their names or those of their sects, (e.g. Sheikhána, Syadána) to mohallas in which their descendants still reside.

* See also para. 82 Kampú.

† Ancient Geography 46.

‡ Compare "Garden Reach."

§ Thus Unchganw of the Hindús becomes Bulandshahar with the Musulmans (Ancient Geography para. 242). At the same time, the resemblance of Udyánagar to Udayapur should be noticed. As to the saintly Udalik Muni, named as the founder, it is as probable as not that he is an imaginary being.

After their one great military feat of the capture of the city, their motto seems to have been “cedant arma oleæ,” for they occupied themselves more in the peaceful pursuits of learning than in religious warfare, and Jais principally owes its fame to its distinguished alumní. On one memorable occasion, when the sainted Ashraf Jehángír honoured the city with a visit, nearly three thousand pupils came out to pay their respects. “It must have been a place of much greater importance,” says Sir Henry Elliot,* “than it is at present to have given name like Sankasya, Sringavera, Canouj and Srávastí to so many distinct families. Kusba Jaes is also mentioned with distinction by the early Mahomedan authors, particularly in the Lutaif-i-Ashrufee or records of the acts and opinions of Ashruf Jehangeer.....In the Imperial Register also it is mentioned as the chief town of a large pergunnah; and it may be questioned if at one time it was not even the seat of a subordinate Government; for in a book published at Leyden in 1631, *De Imperio Magni Mogolís sive Indiá verâ*, the author Jean de Lâet, divides the Empire into 37 provinces, of which one is Zesswal, or Jesswal; and as there is no other in his list which at all corresponds to Oudh, or any other place in its neighbourhood, we may in want of more certain information surmise that Jais might have been intended.”†

87. Seen from a short distance, the old city presents an imposing appearance; it stands partly on a lofty eminence (erst it is said occupied by a frowning Bhar fortress) and partly on the slopes descending from it, while its environs abound in walled gardens and open mango groves, alternating with highly cultivated fields. It contains several mosques the most famous of which is the Jámi Masjid. Its erection is said to have been co-eval with the conquest of the city, and it is also said to have been built with the materials of a Bhar temple, on the site of which it stands; but it bears no marks to show the truth of the assertion. A short time ago, a stone figure is said to have been laid bare by the rain in the court of the mosque; and some Hindús of the neighbourhood, hearing of the circumstance, came secretly by night and removed it to

* Elliot's Supplementary Glossary, Jyswar.

† In the book referred to, however, “Jesual” is said to lie to the east of Patna and a writer in the Calcutta Review (October 1870, para. 346) identifies it with Rungpore.

their own village, where it is now set up and worshipped. After the Jámí Masjid, the most noteworthy building is the imámbara built in the year 1804 by one Sadik Alí, a "Kumedán," at a cost of a lakh and a quarter of rupees; the roof and walls are inscribed with sentences from the korán beautifully executed in ornamental characters. From a very remote age Jais has always been the residence of Government officials, and given its name to a parganah. Until the re-organization of districts in 1869, it held the head quarters of the Mohanganj tahsíl, a police thanah and a Government school; but it now has the last of these only. It contains 3,000 houses, and a population of 11,317. Latitude 26°15', longitude 81°35'.

88. Nasírábad lies 40 miles west of Sultánpur, on the site of the old Hindú town of Pyápur.

Nasírábad.

One account of the origin of the present name is that it is taken, from Nasír-úd-dín Humaiún Sháh, father of Akbar, who built a fort in it; another is that Ibrahim Sháh Sharkí built the fort, and called it after his grandson Nasír-úd-dín; a third is that one Syad Zakarrya, leaving Jais about three hundred years ago, settled in the village, and replaced its old name with one taken from his grand father Nasír-úd-dín. The last of these is probably correct; the descendants of the Syad still occupy the qasbah. Nasírábad has no history worth recording; it has produced few persons of even local celebrity; the best known are Dildár Alí, a Shiá Mujtahíd in the time of Sáadat Alí, and Harprashád, Názim of Khairábad, in the reign of Wajid Alí Sháh. A Government school having now been established in it may perhaps lead to its becoming more distinguished in this respect hereafter. There are 875 houses in the qasbah of which 162 are of masonry. Population 3,420. Latitude 26°12', longitude 81°33'.

89. Inhona is situated on the Lucknow road, about

Inhona.

midway between that city and Sultánpur. It was founded about eight or nine centuries ago, by whom is not known. Its name is a contraction of Indhanganw, and is derived from Indhan, a kind of wood, with which the village site was originally covered, and the common word "ganw." Inhona gave its name to one of the mehals of the old Oudh sirkár, and was the head quarters of a tahsíl until the re-arrangement of districts in 1869. Up to the same time it contained a police station also. It has a bazar, Ra-

tanganj, founded by Ratan Naráin, tahsildár, in 1863, in which grain, sugar, salt, molasses, and cloth of European and country manufacture are the chief articles of trade ; its traffic has considerably diminished since the removal of the tahsíl and police station. There are nearly 1,000 houses in the town, but not one of them is built of brick. The only masonry building in the place is a small temple built about ten years ago. Population 3,974. Latitude 26°32', longitude 81°32'.

90. Subeha is 52 miles north-west of Sultánpur. It consists of several detached portions, some on high and some on low ground on the right bank of the river Gúmtí. In the time of Syad Salár, it was the seat of a powerful Bhar chieftain, Rájah Sambhar, and was accordingly singled out for destruction. Two Sheikh officers Khwája Nízám and Khwája Bahrám, with the force under their command, had the congenial duty delegated to them, and having defeated the Bhars, as a natural consequence, appropriated their domains. Subeha, with the territory adjoining, has since remained in possession of the Sheikhs and their descendants ; the present representative of the family is a sanad-t'alukdár, so also was his predecessor Chaudhrí Sarfráz Ahmad, who distinguished himself by his loyalty in the disturbances of 1857, in reward for which he had a large estate bestowed on him on the restoration of tranquillity. A fort was built in Subeha by Mirzá Kulí in the reign of Asaf-úd-daulah, and it continued to be the residence of a Government tahsildár until the year 1819. A few shops belonging to bakkáls do duty for a bazar. Population 3,680. Latitude 26°38', longitude 81°33'.

91. Sathin, or, as it is called in the Aín-i-Akbárí, Sátanpur is prettily situated on the right bank of the river Gúmtí, about 40 miles north-west of Sultánpur. Popular tradition, following its usual course of crediting the Bhars with the construction of everything of unknown origin, ascribes its foundation to Rájah Sátan of that tribe ; it would be but a step further to another Satanic majesty of a race to which the Bhars are sometimes considered to have been akin, and the one derivation would, perhaps, be at least as accurate as the other. The judicially ascertained history of the town is that it was given as "aima" some centuries ago to one Qází Shaháb-úd-dín, so that it is a reasonable assumption that it received the name of the grantee with the pro-

fix qasbah, which it now generally bears, or the terminal affix "pur," which it has already been seen it formerly bore, and that its present name is neither more nor less than a contraction thereof. The various steps that lead from the one to the other are numerous but simple,* and such colloquial corruptions are by no means rare; the short name *Amin* was once *Abhimanya* and *Pubna* is all that now remains of the quinquesyllabic *Paundra Varddhana*.†

Qasbah Sathin is composed of lands formerly belonging to five villages inhabited by different castes, viz:—

Bijaigarh (in which was a fort),	...	...	...	...	Sheikhs.
Tahpur,	...	...	...	...	Ahfr.
Baniahpur,	...	...	...	...	Baniah.
Bhadera,	...	...	...	...	Joshi.
Jagwápur,	...	...	...	...	Ahfr.

It was the residence of a Government official until the year 1750. A bazar was founded here in 1849, which is frequented on market days by the villagers of the neighbourhood to the number of 250 or 300. The town contains 537 houses (one only of brick) which give accommodation to a population of 2,234. The principal inhabitants are Sheikhs and Syads. Latitude 26°31', longitude 81°44'.

92. Kishnī is situated on the right bank of the river Gúmtī, and occupies a high plateau surrounded by ravines which open on the river, about 46 miles north-west of Sultánpur. It was

* Thus the unmutilated form of the name is *Shaháb-ú-dín*. Its length is of itself enough to cause it to be slurred over and mis-pronounced by the illiterate; rapidity of utterance to cause the absorption of the short syllables, and *Shábdín* is all that remains. The *sh* sound again is a veritable shibboleth to the villager while a common Prakrit rīle demands the assimilation in spoken language of the *b* to the following *d*. That the *d* should be changed into *t* is explained by their being kindred letters. With regard to the shortening of the vowels we have historical proof with regard to one of them at least that it has taken place within the last three centuries, and the same may be said of the interpolation of the *h*. At the same time *Sátanpur* is not an uncommon name, and I do not mean to say that it always has the derivation here given; on the contrary, when an uncommon name is once disturbed, it has a tendency to gravitate as it were towards the nearest well known one, and this may account for the direction that the corruption of the name has taken in the present instance. Sathin is not developed out of a single village, but formed by the aggregation of several previously existing ones.

† Ancient Geography 337-480. Many familiar examples might be given of similar contractions in the pronunciations of English names *e. g.* Cirencester, Cholmondeley.—Brighton, which was originally Brighthelmstone, is an instance of such a contraction altogether superseding the full name.

founded about four hundred years ago, by Rájah Kishen Chand, ancestor of the Mandarkyas, whose capital it remained until they lost their independence. Until 1750, it was the head quarters of the old Kishní parganah. It contains 532 houses, of which three only are of masonry, with a population of 2,297. The only building worthy of notice is a mosque built by a Qází Abdul Satwí, in the reign of Alamgír. Latitude 26°35', longitude 81°41'.

93. Jagdíspur; Chak Jangla; Nihálgarh. The three names here given are now used synonymously; but Jagdíspur is the original village, Chak Jangla one of its component hamlets, and Nihálgarh, a fort erected in Chak Jangla by Nihál Khán, a Bhále Sultán Chief, in the year 1715. Nihálgarh was besieged and taken in 1750 by Mirzá Latíf Beg, tahsildár, who took up his residence in it, and transferred to it the head quarters of the old Kishní and Súltanpur parganahs. A small town as usual sprung up beneath it, which, though itself of little importance, has thrown into the shade the older village of Jagdíspur; it is no longer the seat of a revenue official, and the only public buildings in it are a Government school and a police station. Of its 562 houses, there is one only of masonry, which belongs to the principal inhabitant Balmokand, a wealthy maháján, and proprietor also of a small estate acquired very recently by purchase and mortgage. A small bazar attracts the custom of the immediate neighbourhood. Population 2,593. Latitude 26°27', longitude 81°40'.

94. Hasanpur, or Hasanpur Bandhúa,* lies 4 miles west of Súltanpur, a little to the north of the Lucknow road. It is the residence of the Hasanpur chiefs, by the most famous of whom, Hasan Khán, it was founded in the reign of Shír Sháh. It stands on the site of a former village, Narwar, which probably derived its name from its proximity on the north to one of the deep ravines (nallahs) connected with the Gúmtí.† The present town bears a poor and dilapidated appearance, but its prosperity is seemingly on the increase, for thirty years ago its population numbered only 600, ‡ whereas it now amounts to

* Bandhúa is the name of a village adjoining Hasanpur.

† I believe I am here following the derivation of the name of the more famous Narwar, given by General Cunningham, but I am in doubt on the point.

‡ Dr. Butters Southern Oudh.

4,338. A Government school has been established in it within the last few years, and this is the only public building it contains. Latitude 26°16', longitude 82°3'.

2. SHRINES, FAIRS, PLACES OF INTEREST.

95. It may seem odd to place shrines and fairs in the same category; but there are few if any of the latter which have not a religious character attached to them.*

96. Sítá-kund. On the right bank of the river Gúm-tí, immediately below the civil station, the place is still pointed out where the now deified Sítá is said to have bathed, while accompanying her husband Ráma, into his self-imposed exile. In commemoration of that event a fair is held there twice a year (Jeth Dasehrá and Kátik Púranmáshí), to which the pious Hindús of the neighbourhood throng to the number of fifteen or twenty thousand. The fair lasts for a few hours only, the visitors bathing immediately on their arrival, and then taking their departure. A few enterprising sweetmeat vendors from the Perkinsganj bazar find their way there, but otherwise no attempt is made at traffic.†

97. Dhópáp, in the village of Rájapattí. The triumph of Ráma's return from his long exile was clouded by the recollection of a great crime involved in the achievement of his principal exploit, his victory over Rávana, for he had thereby incurred the guilt of Brahmanicide. His spiritual advisers accordingly set to work to find the means of effecting his purification;

* Nor are such unions uncommon. Religion apart, the two main objects of a fair are amusement and traffic, and one or other of these not unfrequently manages to connect itself with religious edifices and occasions. The Friday morning prayers of the Mahomedans were considered to find an appropriate sequel in games and spectacles of various kinds. Feroz Sháh is noted for having been in the habit of collecting at his palace on that day about three thousand performers, musicians, athletes &c., (Elliot's History of India III. 362). In England before the reformation very much the same custom prevailed, and bull-baiting and other "gentle pastimes" of a like nature followed morning mass. The original sameness, notwithstanding the present difference, of meaning of the words holyday and holiday, tells its own tale; and the word fair is explained by Webster to be derived from "Latin feria, plural ferio days of rest, holidays, festivals, "because the fairs were generally held in the churchyard and even in the church, on holy-days and feasts of dedication when the people resorted to the churches." The Jews similarly allowed room in the temple to the tables of the money-changers and the seats of them that sold doves.

† In this part of the Gúm-tí, between Sítá-kund and Dhópáp, there are said to have been at one time 360 places of pilgrimage; but this is probably a mere local adaptation of a common fable. A similar story is told of a lake near Thánesar (Ancient Geography 332), and the same number of temples is said to have been built at Ayodhya by Vikramaditya (Elliot's Supplementary Glossary, Chowrasee).

and a moral Bethesda, so to say, was discovered at a particular part of the Gúmtí in the present village of Rájapattí, bathing at which was pronounced to be efficacious for the purpose. Ráma performed the enjoined ablution, and his guilt was thereby removed. The spot thus sanctified thenceforward received the appellation of Dhopáp, which being interpreted signifies the place that "cleanseth away sin." * Fairs are held here similar to those at Sítá-kund, but the Jeth gathering is somewhat larger.

98. "The site of Dhopáp," says General Cunningham "is evidently one of very considerable antiquity, as the whole country for more than half a mile around it is covered with broken bricks and pottery. The place is said to have belonged to the Bhar Rajas of Kusabhawanapura or Sultánpur, but the only name that I could hear of as specially connected with *Dhopáp* was that of Raja *Hel* or *Ilala*." † Close to Dhopáp are the ruins of an old fort, which as shown by a local investigation made by a native official a few years ago, in a suit between two landed proprietors, is commonly known as Garhá or Shírgarh. Both these names point to its construction, or re-construction, by the Súr king Shír Sháh, assisted very probably, as some accounts say, by his son Salem Sháh. To them, also, is attributed the first erection of an old mosque in the neighbourhood, which was repaired by Safdar Jang, and subsequently used as a school, but now for some time altogether deserted. General Cunningham mentions several carved stones which have been collected by the people from the ruined fort, ‡ and says that they point unmistakably to the existence at some former period, of a large temple at Dhopáp, probably one only of a considerable number at that place. I "obtained" says the same writer, "coins of many of the early Mahomedan Kings, from Nasír-úd-dín Mahmúd Ghori down to Akbar, but not a single specimen of any Hindú coin-age, although I was informed that coins bearing figures are

* Compare Mahabhadra, Ancient Geography 355.

† Ancient Geography 401; and Asiatic Society's Journal I. IV. 1865.

‡ Among the stones not particularized by General Cunningham is a carved one in the river, to be seen only when the water is very low, and then worshipped by the people. It is called the Garh Rájah. The ornamental design worked upon it contains the lotus, so that it would appear to have belonged to some Hindú building. Another stone worthy of mention found at Dhopáp bears a curiously arranged inscription. It forms a perfect circle, each quadrant of which contains the kalima. The stone probably belonged originally to a Hindú temple, and afterwards to the now ruined mosque.

"found every year during the rainy season." One particular coin of this kind is better remembered than any others by the villagers; it was picked up shortly after annexation, and is said to have contained the device of a cow on one side, and a flag on the other.

99. *Páparghát*.—Safdar Jang having established his virtual independence of the Moghal emperor determined to build a new capital. He selected as the site for it the high bank of the Gúmí overlooking Páparghát in the village of Sháhpur, parganah Chánda, and, but for the accident of a sickly season, that now comparatively unknown locality might have enjoyed the celebrity that afterwards fell to the lot of Faizabad. The construction of a fort was commenced and the walls had already risen to some height, when the emperor, receiving intelligence of this presumptuous act of his now independent, but still nominal minister, sent him messages of congratulation, and a "khilat," to all outward appearance, suitable to his rank and dignity. The royal gift had been packed up with becoming care, and its acceptance does not appear to have struck Safdar Jang as incompatible with the rebellious attitude he had assumed. The box in which it was enclosed was opened with due ceremony, when it was discovered that the emperor, with grim pleasantry, had selected as an appropriate gift an image of Marí Bhawání! That neither donor nor recipient venerated that goddess, mattered no more than that the Philistines regarded the ark with little reverence; the one was as fatal by its presence as the other, and the mortality which ensued in Safdar Jang's camp was perfectly appalling. The simple expedient resorted to by the Philistines does not appear to have occurred to the modern sufferers, who adopted the more cumbrous measure of moving their whole army; and Marí Bhawání was left in undisturbed possession! The unfinished walls still exist, and the triumph of the destructive goddess is celebrated by periodical fairs, held in the months of Koár and Chait, which are attended by 10,000 or 12,000 persons.

100. *Sagrá*.—In the village of Bandhúa, in the Sultánpur parganah, is a fine large masonry tank, on the border of which stands what may be called, in comparison with anything to be found

for a long distance round, an imposing pile of buildings. The tank was dug at the expense of one Bábá Sahaj Rám, a Nának Sháhí Fakír, a great miracle monger, and is thence known as Bábá Jío-ká-Sagrá. The buildings mentioned were the Bábá's residence. He and his successors received several revenue-free grants from officials in the King's time, and these have now been confirmed in perpetuity by the British Government. A large concourse of people, about 8,000 or 10,000, assemble at this tank at fairs held every year in the months of Kátik, Chait and Jeth.

101. *Debí Lohrámau*.—In the village of Lohrámau, parganah Sultánpur, is a shrine of Debí, which is said to occupy the site of an old Bhar temple. There is now a brick shrine, enclosed by mud walls, but these were erected only twenty-five years ago by the zemindárs of the village. Three or four hundred people collect here every Monday, and a much larger number twice a year in the months of Koár and Chait to worship the presiding goddess.

102. *Set Baráh*.—In the village of Kutwa, a mile or two south-east of the Amghát bridge, nearly at the summit of a lofty mound overlooking the river Gúmfi stands a small shrine. In point of size it is very insignificant, but this is more than compensated by its extreme sanctity. It is dedicated to the "White Boar," one of the incarnations of Vishnu. It is reputed to contain a statue of the god, but such is not the case; all there is to do duty for it is a small hollowed block of carved stone. In what its similitude to a boar consists it is difficult to say. There is perhaps a bare possibility that it represents the jaws of that animal as depicted on the Varáha coins, but even this is improbable; and if it be the case, the figure to which it belonged must have been of colossal proportions. All that the villagers can contribute to the explanation of the mystery is that the stone was picked up out of the river below, and enshrined in the little edifice which now holds it. I am disposed to conjecture that there once stood on the spot a famous temple of the boar-god, which was long ago destroyed; but that, the memory of it having outlived its destruction, the present modest substitute was erected; and when the stone was found, it was hailed as the return of the truant god. In the immedi-

ate vicinity are several brick-strewn, or rather brick-built mounds of various dimensions. The largest of them, that nearly touching the present village, and the only one of which I could learn anything, is said to have been the site of an old Bhar fortress. It is very probable that a town of considerable importance once existed here, and the name of the village itself, Kutwa, a colloquial corruption of kot, implies the former presence of some sort of fortification.

103. On the peak of the same mound as the Set Baráh temple, lies the tomb of a fakír, who, after a life of mortification and penance, died here about five hundred years ago. Austerity and devotion, say the sacred books of the Hindús, bring to those who practise them, with the requisite degree of earnestness, power to control and suspend the laws of nature; and to this pitch of holiness did our fakír attain. The story is still told, to admonish the incredulous, how he walked at will upon the river, and the obedient waters rose not above his sandals.

104. At this spot of twofold sanctity, a fair is held every year at full moon in the month of Kátik; it lasts a day and night, and attracts visitors from a distance of twenty miles round to the number of 25,000. Vendors of fruit and sweetmeats avail themselves of the occasion to turn an honest penny.

105. The six fairs above described are the principal ones of the district, and however little worthy of mention they may be, the others are still less so. Ample justice will be done them in a tabular list:—

Other fairs.

Name of village.

1. Ahírwá,
2. Janai,
3. Dharmé,
4. Harganw,
5. Alampur,
6. Kannú,
7. Shamsheria,
8. Rághípur,
9. Pindára,

Name of pargauah.

- Inhona.
Simrota.
Mohanganj.
Gaurá-Jamún.
Rokhá-Jais.
Amethí.
Amethí.
Amethí.
Isaulí.

106. The following are the few places of interest the district possesses other than those described above.
- Places of interest.

107. *Ganaur, parganah Isauli*.—In this village are the ruins of what must once have been a vast structure. For a wonder, though its history is unknown, it is not ascribed to the Bhars. The single fact I have been able to ascertain about it is that it was the house of an oilman. The ruins consist of some massive walls of masonry of immense thickness, and three or four pagoda shaped buildings of proportionately substantial construction. The latter are ornamented with beautifully executed scroll work engraved or rather moulded in the external surface of the bricks; a portion of the design only is contained in each brick, so that to complete it two or more have to be placed in a particular relative position, a work of no small difficulty when they are once separated. In the roof of one of the buildings is a large spherical cavity, in which the oilman is supposed to have hoarded his vast wealth to protect it from the rapacity of his neighbours. Who this mysterious individual was, whither he went, how he disappeared, or when he lived no one seems to know.

108. *Bikhar, parganah Chánda*.—This village is said to take its name from the great Vikramaditya, Bikarmajít, or Bikram. On the border of one of the tanks in it, is a statue said to be that of the legendary hero, and worshipped by the people of the village. The head of it only is now visible, and even that is said to be gradually disappearing.* This is possible enough, and may perhaps be traced to natural causes, but this is too simple for rustic superstition, which discovers supernatural agency at work. Vikramaditya is said to be sinking into the earth with horror at the depravity of modern days! As to the reason for the erection of the statue in the village, accounts are discrepant. One says it marks the scene of a battle in which Vikramaditya lost his life; another that it commemorates an exploit of a devotional character. A certain fakír, by way of showing his veneration for Bhawání, cut off his head, and presented it as an offering to that god-

* It is by no means certain that there is much more of the figure than is now visible.

dess.* So unusual an act of piety deserved an appropriate reward at her hands, so she caused the head to return to his shoulders, and presented him with a buffalo-load of gold. The fakír distributed the gold in charity and repeated the same ceremony every day with the same satisfactory result. Vikramaditya heard of this, and his enterprising spirit at once prompted him to attempt the feat. He was no less successful than the fakír, and the statue is intended to bear witness to the circumstance.

109. *Arjunpur, parganah Chánda.*—Here are the remains of a large fort, built by Salem Sháh; it long ago ceased to be occupied and little more than the foundations now exist. The walls are about three feet thick with bastions here and there, and enclose a large area now under cultivation. The fort is said to have been called Makarkolá, and to have given name to the still existing village of Serai Makarkolá, from a bazar at which place the inmates of the fort obtained their supplies.

110. *Arjú, parganah Chánda.*—This village contains a brick well, said to have been in existence since the time of the Bhars. Here too, are found large bricks, nearly two feet in length, which are said to have formerly held a place in the walls of one of those Bhar forts, of which we hear so much and see so little. It is the only one of the kind to which I need allude under this head; numbers of them are said to have existed in every parganah, but with a few exceptions nothing is known about them, so that an enumeration of their names would be tedious and unprofitable.

111. *Kathot, in parganah Sultánpur.*—The popular account of Kathot is that after the capture of Kusbhawanpur by Alá-úd-dín Ghori, the Musulmans erected two fortresses. The principal one was Sultánpur on the north of the Gúmtí, on the site of Kusbhawanpur; the other, a kind of outpost, was built a few miles from it on the south side of the river. Hence the latter came to be called by the Sultánpur garrison, Kot-ut, or the fort on the other side, and Kathot is simply a corruption of

* This is evidently founded on Buddha's famous Head-gift, regarding which see Ancient Geography 108-117.

the name so formed. This derivation may be nonsense ; but nevertheless Kathot is a place of undoubted antiquity. The remains of its old fort are still shown in a mound on the borders of the village of Jurapattí, and it gave its name to a parganah in the time of Akbar. It is not at all improbable, therefore, that it was occupied by Mahomedans as early as the time of Alá-úd-dín, the conqueror of Sultánpur.

SECTION VII.—*Tenures.*

112. Tenures admit of two different classifications, according to the point of view from which they are regarded ; the source from which they emanate, or the incidents by which they are distinguished.

Classifications ; (a) *origin* ;
(b) *incidents.*

113. In the former case, the distinction lies between original and derivative tenures, meaning by original those created by the unassisted act of a single party, and by derivative those to the creation of which the assent of a second party is indispensable.

(a) Tenures according to
origin.

114. Roman jurists laid down that, according to abstract principles of justice, property was acquirable in three ways ; *occupatio*, or the first occupation of a thing previously unappropriated, *accessio*, the natural increase of any sort of property already in possession ; *traditio*, or voluntary transfer. In a settled state of society, original tenures are created in one or other of the first two ways, and derivative by the third. But, however, contrary it may be to abstract principles of right, it cannot be ignored that in Oudh, from the very earliest times to the introduction of British rule, yet another mode of establishing a title was in vogue, and that to it may be traced in no small measure, the present distribution of landed property ; I mean private conquest ; in the classification I am now following, it must be placed side by side with occupation, as giving rise to an original tenure ; but it differs from it, in the very important particular that it is the appropriation of land already having a recognized owner. Thus, following not theory but fact, original tenures spring from conquest, occupation and accession, and derivative from transfer.

Modes of acquisition.

115. To forcible acquisition, the Roman jurist allowed no place in the "law of nations;" and, in the Civil law, giving it the opprobrious

1. Conquest.

name of *rapina*, he classed it as a delict; and so also it is regarded in Oudh under the present administration. Nor do I mean to say that the native Government, in any age, plainly recognized the right of private war; but there is no doubt whatever that it was freely resorted to by all who were strong enough to carry it on with advantage to themselves, and to defy the efforts of the state to check their depredations. To keep to comparatively modern times, each Kshattriya clan has its story of how its ancestors acquired their estates by victory over the Bhars, their predecessors in the proprietorship; and much has been written by eye-witnesses to show how far might was right within the present generation. In one document executed a few years before annexation, which accidentally came under my notice, the writer ingenuously describes his property to be of three kinds, "bapans, molans, pilans," hereditary, purchased and acquired by force!

116. Occupation is expressly stated in the institutes of

2. Occupation.

Manu to be one of the ways in which ownership may accrue; "land is the property of him who cut away the wood," or, in the words of the commentator, "who tilled and cleared it;"* and many instances may be found in which "jāngal tarāshī," "ban tornā" &c., are alleged as the basis of the present possessor's title. In the south of Oudh, however, there has been little scope for the exercise of this mode of acquisition for many generations past; for, though large tracts of jungle have existed, they have been at least in the nominal possession of some powerful landholder, and very often left by him in that state for defensive purposes. It comes into play in a modified form in co-parcenary communities, when the common land is so held that any sharer may take up as much as he chooses, and thereby becomes, either permanently, or until a general adjustment of holdings, exclusive proprietor of what he so takes up.

117. Accession is, *ipsā naturā*, both possible and necessary in every state of society.

3. Accession.

With respect to the right it conveys to the produce of land and cattle, it is usually simple and incon-

* Elphinstone's History of India 4th Edition page 21 quoting Manu, Chapter IX. 44-

testible; and even in the form of alluvion, owing to the paucity and comparative insignificance of the rivers of this district, it seldom gives rise here to those very complex questions, which now and then call for decision in other parts of India. I thus hesitate to say that any well defined usage prevails to regulate its effect upon the rights of riparian proprietors, where a sudden change takes place in a river's course; the *dhav-dhura*, or deep stream boundary principle is not unknown, but I cannot say that it is invariably observed; in cases of gradual accretion, the new land unquestionably belongs to the proprietor of that which it adjoins. Further on it will be seen that the surveyor's recently made maps delineate water-covered boundaries in mid-stream; so that it may not be superfluous to explain that the course thus pursued does not rest upon any clearly ascertained local custom.

118. The most common modes of transfer are (1) grant,

4. Transfer. (2) sale, (3) mortgage, (4) gift, (5) inheritance, (6) lease, (7) deposit. Of

these, the first always conveys a right from a superior to an inferior, the last *vice versa*; the others are transactions between equals.

119. Grants of land under various names and for various

Grant.

purposes have been common for many centuries, at least since the time of Manu: a copper tablet found at Faizabad tells of one made in this province by the great Jaya Chandra in the twelfth century. With a few exceptions,* the Mahomedan kings continued the practice on the same scale as the Hindús; and though, under the present régime, it has become much less common, the introduction into the local dialect of the word grant, in the barbarous and cacophonous form "girant," shows that it has not altogether fallen into desuetude. Grants are made either by the ruling power to subjects, or by proprietors to their tenants. In the former case, a full and independent proprietary right may be conferred; in the latter this never happens, the terms of the grant invariably imply the continuance

* Elliot's History of India III. 289. "Alá-ú-d-dín refused to make grants of villages and paid his followers every year with money from the treasury. But when Sultan Firuz came to the throne he dismissed such thoughts from his heart and during the forty years of his reign, he devoted himself to generosity and the benefit of Mussulmans, by distributing villages and lands among his followers."

of a superior title in the grantor. He either fixes an annual rent to be paid by the grantee, whose dependent position is thus clearly marked; or he remits all demand upon the land, which he is only competent to do so long as his connection with it lasts; in particular instances, a specific service accompanies the tenure of the land. Deeds of grant often contain a clause to the effect that the subject of them is to be held for generation after generation (*naslan bád naslan, batnian bád batnan*); and it has been ruled by the Judicial Committee of the Privy Council that the absence of some equivalent expression signifies that the grant is purely personal.

120. Sales of real property have always been extremely rare, and at the present time there is less disposition than ever to resort to them. The necessity for them is in a great degree obviated by the common practice of making grants, and it is scarcely too much to say that, Persian words aside, the village language contains no single term to denote a thorough, out and out sale. The nearest approximation to it is *bechna*; but this, like the corresponding hybrid term *bechnámah*, is often used with respect to a mortgage, and it is only by employing the intensive form *bech-dálma*, that the idea of perfect expropriation is obtained. For a corresponding noun, *bai** has to be borrowed from the Persian language, and the formal execution of such a deed is a luxury reserved for those whose conception of land tenures is tinged with Mahomedan ideas. Ordinary village proprietors arrive by slow degrees at the conviction that their patrimony, however small, is insufficient at once to maintain them and their families in comfort, and to meet the legitimate revenue demand of the State. Not even under native rule, when the revenue demand rose rapidly if they were prosperous without falling in the same proportion when the reverse was the case, was it possible to bring this painful and unwelcome fact home to them. When they first began to find themselves embarrassed, they mortgaged one or two fields or obtained a loan from some monied Brahman by a Sankalp grant of a few acres. This went on and on until they got rid

* Various compounds are also used, of which this word forms part, e. g. *Bai búrf*, but the Hindi factor means only *mortgage*. Its literal signification "is to be immersed," and so exactly corresponds to the Persian "ghark" or "mustagharrik" which is also applied to mortgage.

piecemeal of all their cultivated lands ; and even then if left to themselves, they recognized no necessity for finally severing their connexion with their inheritance, although they might see no prospect whatever of redeeming the lien on it ; they would rather execute one cumulative mortgage of their entire share, waste and everything included, and then go off and seek service in the British army. But it might, and often did, happen that, when the revenue of a village was in arrears, the whole co-parcenary body, or several of the principal members of it were seized and thrown into confinement by the Government officer. If any of them were solvent, they would take advantage of the occasion to represent piteously to their captor that they always paid their own quota of the revenue punctually, and were suffering for the faults of their more unthrifty sharers ; they would then offer to settle for them also, if only they would prevent the recurrence of the same difficulty by throwing up their shares in favour of those who paid up their arrears. Under such circumstances even a regular deed of sale was not very often drawn up ; but, what amounted to much the same thing, the creditors obtained under the more ambiguous name of *fúrígh-khattí*, a formal renunciation of all their debtors' rights and interests. If all the sharers were alike insolvent, the revenue officer offered their village to any wealthy landholder who would satisfy his demand, and in such cases a deed of sale was often at once extorted from the defaulters in favour of the person from whom they received this forced accommodation ; or they were handed over to his tender mercies, which generally had the same result. But though under the pressure of official interference, such deeds as I have just described were, no doubt, occasionally executed, yet in perfectly free transactions among themselves, villagers hardly ever effected a permanent transfer of their lands.

121. When sales are rare, pre-emption cannot be a common custom. It is said to be a Mahomedan institution,* and, under its name of *hakk-shafa*, is certainly very little known to the uneducated. But it is not altogether foreign to

* Pre-emption would appear to be one of the customs the Mahomedans borrowed from the Jews. It will be remembered how Boaz asked the kinsman nearer than he, whether he would purchase Naomi's parcel of land. Regarding the general principle see Leviticus XXV. 25.

Hindú* law, and in such sales of land as did take place under native rule, not to say in mortgages also, a very similar practice prevailed. The transferee was, as a rule, a well-to-do sharer, a connexion of the village community, or their common money-lender and banker. An outsider might now and then have taken the place of one of the brotherhood, but there was at least a tacit acquiescence on the part of the rest. If the intruder rendered himself obnoxious to their dislike, without being too particular to find a legal name for the act, they simply turned him out or killed him.

122. Of mortgages, according to Macpherson, there are three pure forms : 1, the usufructuary; 2, the simple mortgage; 3, the mortgage by conditional sale *kutkubala*, or *bai-bil-wafa*. All these three forms are familiarly known, and in the eastern portion of the district, a fourth, *purmsána*, may be added, exactly similar to that described by Mr. Carnegie, as existing in the adjacent *paraganahs* of the Faizabad district†:—"the terms usually are that the mortgagee in possession enjoys a portion of the rent as interest of the money lent, and the surplus rent is paid to the mortgagor, under the denomination of *Purmsána*. Occasionally the whole rent is absorbed as interest, the mortgagor paying the Government demand." The exact converse of this on the other hand, sometimes takes place, and the mortgagor is left in possession with a lease from the mortgagee. ‡

123. Gift is a mode of transfer not much patronized ; it is a common weakness of human nature not to part with valuable property without some adequate consideration, and the Mahomedan gift, *hibba-bil-iwaz*, which contemplates such a return, unjustly crediting itself with a liberality which might be equally claimed by a sale, is less popular even than that form of contract. Among Hindús, gifts are almost limited to those cases, in which a childless proprietor endeavours to ensure the succession of a son-in-

* Elphinstone, 4th Edition, para. 21. In the passage he refers to allusion is only made to articles capable of being exported, but this is sufficient to show that the Hindús were acquainted with the idea of pre-emption. That it should not be mentioned particularly with regard to land in Mann's code, is of a piece with the scantiness of the references therein made to individual property of any kind in land.

† See marginal extract, F. C's Settlement Report 1866, page 7.

‡ I confine myself to a bare numeration of the kinds of mortgage locally known. The law on the subject is summed up in Act XIII. of 1866, and I need not re-open here the discussion how far that Act squares with local custom.

law, or other connexion not the regular heir; it is then often stipulated that the donor shall be maintained until his death by the donee.

124. In matters of inheritance, the regular classes of Mahomedans follow the Korán, and Hindús the Sástras modified more or less, as elsewhere, by local custom. Muslim converts more often than not adhere to the rules by which they were guided previous to their change of faith. In the division of inheritance according to the Sástras, * the eldest of two or more sons, of whatever caste, is entitled to a double share, and the next born to a share and a half, if, according to a learned commentator, they clearly surpass the rest in virtue and learning. This rule in a modified form is still in full force among Kshattriyas; but, among other classes, has ceased to be observed. In one recent instance, indeed, the elder of two Brahman brothers claimed a two fold share in a sankalp, and based his claim on "supúti," or filial piety; but this worthy, I rather suspect, had simply searched his scriptures more diligently than his fellows, and turned the knowledge so gained to account; his acquaintance with the Sástras would of itself be sufficient evidence of his erudition, and would also help to make a very ordinary amount of dutifulness pass muster, so that finding himself in a position to assert the requisite excellence of character, he might very possibly, by the exercise of a little tact, contrive to make an old and obsolete law, which rewarded it, override less appreciative modern practice. Among Kshattriyas the extra share attached to primogeniture (*jethansí*) varies even in different families of the same clan; the most common forms of it are those denoted by the fractional expressions *ek-derh*, one and a half, and *siwáe*, one and a quarter. Next to these and little more than the conversion of the abstract *siwáe* into the definite fraction of a *bíghah*, in accordance with the general mode of exhibiting shares, is that represented by the compound term *nau-igárah*, nine-eleven (or *igárah-nau*, eleven-nine,) the ratio between the two numbers showing the relative rights of senior and junior. Rare examples may be traced of the existence of the primitive habit of giving the eldest son a double share, but, on the other hand, the distinction in his favor has in some places become altogether obliterated. In many Kan-

* Manu IX. 117.

puria families, a singularly complicated arrangement obtains, by which the special share is fixed at *siwáe dar siwáe*, or twenty-one to an ordinary share of sixteen. In co-parcenary estates, general opinion is adverse to widows and daughters getting shares; but now and then, they do so without opposition on the part of the next heirs. In t'alukas, female succession is not at all uncommon.

125. The lease, under the names of *thiká* and *yádra* has long been generally known, and in common use. Assignment of leases never seems to have obtained, but the more objectionable *kit-kina*, or sub-lease, is not unusual. A single lessee sometimes takes up a large tract of land, and sub-lets it in small parcels; a process, which like the multiplying-wheel introduced into machinery, to produce the greater effect from the motive power, has the result of extracting more than they would have otherwise to pay from the actual occupants of the soil. Leases and sub-leases are both occasionally given for short fixed periods, but oftener for an indefinite term; and, in the latter case, they are allowed to run on so long as the contracting parties continue friends. The name *patta istimrári* has now become familiar; and possibly the tenure it describes prevailed in some parts of the province previous to annexation; but I have not found a single well-authenticated deed of the kind in this district, and I do not believe the perpetual lease was known here, until it was introduced a few years ago in the cases alluded to in para. 180.*

126. Deposit is a word now employed to describe a practice not uncommon under native rule, by which proprietors of small estates managed to protect themselves from the attacks of their stronger neighbours, and the oppression of Government officers. They put themselves under the wing of some powerful chief or person possessed of official influence, and, getting the revenue engagement for their villages made out in his name, left him to fight their battles for them. In return for this, they usually paid him a small percentage on their revenue, (which

* In English leases, the term of years fixed is very often a multiple of ten minus one, the object being, I believe, to evade the higher rate of stamp-duty which the even number would entail. In native leases, a somewhat similar practice is followed of fixing the rent payable at a multiple of ten plus one, and the reason assigned for this is that the odd number does not so readily admit of being tampered with.

they paid through him) under the name of *hakk-us-sai-o-mih-natána*, or other similar designation. There was always an implied understanding in such cases, that the depositor was at liberty to resume the independent management of his estate at pleasure; and the more prudent took the precaution to have this plainly set down in writing, while they on their side executed a *supurdnámah* or deed of trust in favour of their adopted protector.

127. According to their characteristic incidents, tenures are usually divided by European writers into proprietary and sub-proprietary; superior and inferior, or any other correlative terms of similar import being used to mark the difference implied. In native ways of thinking also, a sharp line of distinction is drawn between two classes of tenures; but its position is between *zemindárí* and non-*zemindárí*, or full proprietorship on the one hand, and rights of all other descriptions on the other. In its primary meaning, the word *zemindárí* is no doubt of wider signification, but I do not hesitate to say that it is now inseparably connected, in the native mind, with the idea of the most complete and perfect ownership. Those most nearly concerned consider it to be the highest and purest form of tenure, and though they may be unable to expound its characteristic differentiæ they unquestionably believe in its distinctiveness.

128. In my remarks on this subject, I propose to follow the native method of classification; it has the advantage of tallying very closely with that based on the means of acquisition; for proprietary tenures alone are original, and quasi-proprietary ones are necessarily derivative. On the other hand, the subordinate position, which lies at the root of the other classification, is not essential to any tenures whatever; it is an accident rather than an incident of those in which it is found.

(b) Tenures according to incidents.

Proprietary and Sub-proprietary.

Proprietary and Quasi-proprietary.

129. Both theories, it will be observed, take for granted the existence of private right in land; but it is necessary to note that this point is not universally conceded. It is discussed at some length by Elphinstone, who arrives at the conclusion that such a right is fully acknowledged in the Sástras. The

Proprietary right.

Existence of private right in land.

The strongest argument in support of this view, he pronounces to be that the king's share in the produce of the land is plainly limited and defined, so that there must consequently have been another proprietor for the remainder. The case, may I venture to think, be put even yet more forcibly; for even what the king received, he levied, not as a proprietor collects rents from his domains, but as a monarch collects revenue from his dominions; the share of grain he took from the agriculturist is placed on precisely the same footing as the share of trinkets rendered to him by the jeweller. In recent times, though the moderate amount of produce payable to the State has sometimes been arbitrarily exceeded, and the value of land thus reduced to a minimum, there is still less doubt about the recognition of a private right in it, even in the worst days of the Nawábí. Government officials, it may be urged, not unfrequently set aside a zemindár, or gave his village to an outsider; but, in the first place, they were careful to find some colorable excuse for such a course, and, in the second place, they generally silenced the person thus set aside by an allowance of money or rent-free land. If they intended to oust him permanently they treated him in the manner described in para. 120, a piece of gratuitous tyranny, if he was removable at will. The question is one capable of being argued at almost any length; but it appears to me that enough has already been stated to show that private property in land has always been plainly recognized, and that it has always been a transferable right; that it has always been heritable also admits of no dispute whatever. In short, I doubt whether the zemindár's

Equivalent to dominium of Roman law.

interest in his estate has in any particular ever fallen short of the *dominium* of Roman law, which under the various heads of *usus*, *fructus*, *abusus* and *vindicatio* included the right of use, of enjoyment of produce, of disposal or alienation, and of recovery by legal means in case of dispossession.*

* Of course there is now no room for doubt on the subject of private proprietary right. Talukdars have there sanads; others have formal decrees against Government.

130 In the exercise of this dominium, the zemindár deals with his estate as if composed of two distinct portions, the cultivated and uncultivated lands. The former he again subdivides into *khálisa*, pure and unencumbered lands, or those let at full rent to tenants-at-will, and *riaiyatí*, favoured lands, or those held at easy rates on account of some special tenure. The latter comprise the sîr of the co-parceners, and the sankalps, jághírs and so on, held by persons without the pale of the proprietary body. Sîr alone will be noticed here, the rest will be adverted to hereafter. "Sîr", it is said, * "is a Sanscrit word meaning plough. "It was a frequent occurrence in Upper Hindostan and the Panjab for the kardars and jaghirdars to exempt so many "ploughs from assessment in favour of particular individuals; "and by village custom the revenue was apportioned on the "number of ploughs employed by each responsible person." The sîr of each sharer does not lie ordinarily within a ring-fence, but consists of fields scattered about in different parts of the village; nor is it always the same from year to year; for many proprietors first endeavour to let all they can to tenants-at-will, and then take into their own cultivation as much as their stock permits of what remains unlet; at other times, the contrary plan is followed, and changes then but seldom occur in the proprietors' holding. Sîr is often regarded as synonymous with *khudkásht*, or lands held immediately by a zemindár; but it is sometimes sub-let to under tenants (*shikamí asdmí*) who differ from tenants of the *khálisa* in that the village rent-roll takes no cognizance of their existence. This happens more especially where sîr is fixed and clearly defined; otherwise the individual who practises this manœuvre, alone intercepts all the profit on a tenant's holding, which should, in justice, be divided among the whole number of co-parceners.

131. Uncultivated lands consist of groves, lakes and tanks, the village site and waste land. Groves may belong to zemindárs, but may also be held by persons of other classes, and so may be regarded as a special tenure. Lakes and tanks, except in rare instances, are the property of the zemindárs, who dispose of the water, fish, and any spontaneous vegetable produce they

* Oudh Settlement Report, September 1860, page 8-9.

may yield. Control over the village site and waste land is an almost inseparable accompaniment of the general proprietorship of the village. The zemindár has the power to grant and withhold permission to build houses in the homestead, the right to houses rendered vacant by the departure or death of tenants, and in some places the right to one-fourth of the value of the building materials, if a house be sold. Waste land is commonly devoted to the pasturage of all cattle indiscriminately, without regard to the status of their owners, and sometimes an interchange of this accommodation takes place between several contiguous villages. Occasionally spontaneous produce of various kinds gives a special value to waste land.

132. His receipts from land form the principal part of the income of the zemindár; but he also enjoys a nice little property in perquisites derived from non-agricultural sources. For example, he gets a loom-fee from the weaver, a hide from the leather-dresser (chamár) and similar dues from other handicraftsmen; while one or two hundred rupees a year may be expected from a bazar of no great magnitude. From the meaner castes, also, on particular occasions, such as marriages, he obtains a goat, sheep or other small present; and, more general than any of those yet mentioned, a fee called "bhent" is levied from agriculturists and non-agriculturists alike, on every occasion of a formal meeting (bhent) for purposes of business with the zemindár or his agents. These little exactions are not claimable in our courts; but the strength of past custom still renders it possible for the zemindár to levy them; and this he is the more careful to do, because they are tests of his proprietary right, and the importance of attending to such points is becoming much more appreciated than it used formerly to be. I heard recently of a t'alukdár declining most positively to allow a house to be built in one of his villages, solely because the applicant demurred to the payment of this "bhent," and yet the sum demanded was one rupee only, and the t'alukdár was ready, if he received it to provide wood and building materials worth three or four times the amount.

133. In his relation to the State, beyond the punctual payment of his land revenue, the zemindár was, under native rule, burdened with no special obligations. On the other hand, he

Proprietor's relation towards the State.

was equally devoid of special claims against it, with the exception of one connected with his revenue engagement, and his proprietary status, *viz.*, a certain allowance denominated *nankar*. So long as he held the management of his estate, and contracted to pay a fixed sum for it, this *nankar* usually took the form of a cash deduction from the amount so payable; in small properties, no lands were directly specified as unassessed on this account, while in large ones particular villages were named. When, as sometimes happened, an estate was taken under direct management by local officers, if it was a small one, the *zemdár* usually retained his *sír* lands, which were then assessed at a light rate; if it was a large one, he was left in possession of his *nankar* villages, of which the revenue was then remitted.

134. In other respects, however, the proprietor was exactly on a level with the rest of the community; and, in this perfect freedom of the tenure from all conditions and restrictions, probably consisted its distinctive character; for, in every other case, the possession of land was subject to some limitation of right, or contingent on the performance of some duty. At one time, indeed, that of Akbar, it seems that landed proprietors were required to provide a military force for the service of the State. "The *zemdárs* of Bengal (who are mostly *Koits*)," says Ab-ul-Fazl,* "furnish" a large body of cavalry and infantry besides elephants, guns and boats; and, elsewhere, he estimates the *zemdári* troops, as a single branch of the royal army, at upwards of four hundred millions and four hundred thousand. But, according to the old Hindú law, it is not among landholders in particular that recruits for the army are to be found, but indiscriminately among those endowed with the necessary physical aptitude. How the matter stood even after the establishment of the Moghal dynasty is well exemplified by the distinction drawn in the following story between *jághírs* and family estates. Muhammad Khán Súr, Governor of Jaunpur, and an enemy of Shír Khán (afterwards Shír Sháh) sent to him to say that, according to the king's commands, his brothers were to have their proportion of the estate which he had hitherto unjustly withheld from them. Shír Khán returned for answer that Muhammad Khán was much mistaken if he supposed this

* *Ain-i-Akbári*, s. v. *Súbah Bengal*.

was the country of Roh, where estates were to be subdivided, for that the land belonged to the king, which he disposed of at pleasure. That it was true *family* estates up to the present period were always divided equally among sons on the death of their father, but that no such distribution took place in cases *when districts were conferred for the support of troops*, for the possession of which royal grants were made out, and given to him whom the King thought most fit to perform the service. That as he himself had a personal grant from the crown for his estate, his brethren were entirely out of the question.* Even under Akbar's system, moreover, military service was in addition to the payment of a regular revenue, not the sole condition of the tenure of land; and, if the practice of exacting it was ever rigorously enforced, it certainly became obsolete long before annexation.

135. It is a peculiar coincidence, certainly, that the Kshattriyas or military class have long nearly monopolised proprietary right in land; but it is the commonly received opinion, not that they obtained that right by grant from the governing power, on condition of rendering subsequent military service; but that they either won it for themselves "with their own good swords" on their re-migration to Oudh, or, if they owed their title to any other than themselves, it was to the chief who assigned to them as a reward, if not as a right equal to his own, a portion of the territory conquered by means of their assistance. In Manu, also, though the military duties of Kshattriyas are plainly mentioned, they are not said to be associated with property in land; and, though military divisions of the country are referred to, it is by no means certain that the troops derived their pay in any form or shape from the locality in which they were quartered, the administration and control of which, on the other hand, it is certain was not vested in their chiefs, but in a separate staff of civil officers. If, indeed, Manu's code anywhere contains the germ of the present system of land tenures, it is quite as possible that it is in the position of the civil officers, as of the military chiefs. If Kshattriyas now constitute the great majority of landed proprietors, in Manu's time they not only officered the army, but equally filled every department of civil government; the nankar proprietors are now allowed in its

* Brigg's Ferishta, II. 104.

nature bears some, perhaps only superficial, resemblance to the perquisites of the old civil governors;* the paltry nankar, etymologically signifying *subsistence* money, and practically barely sufficient for that purpose, allowed to the petty zemindár, while holding under contract, seems to be a fit substitute for the king's share of "food, drink, wood and other articles," which formed the meagre emoluments of a lord of one town; the sîr, *i. e.* as above explained, the *plough* lands of the shelved zemindár, bear a curious analogy to the *plough* lands, the produce of which the lords of ten and twenty towns enjoyed; and the more liberal allowance of one or more entire villages made to large proprietors is exactly the remuneration of the lord of a hundred or a thousand towns.† At a later period, no doubt, service-grants came to be applied to the payment of troops, but when the practice came into vogue is uncertain. When it did, it was the government interest in the land alone that was conferred, and I know of nothing to show that the character of such grants was ever materially different from that of the *qabz*‡ so common before annexation. Individual instances may be discovered of their becoming hereditary, and of grantees usurping the rights of the lawful proprietors, but it cannot be said that any general movement of the kind ever took place; nor, even when military service originally formed the basis of a tenure, did it often continue to be rendered after the accrual of a private proprietary right.

136. As the zemindár's position involved no special duties towards or claims upon the State, so did it create no particular mutual obligations between him and his tenantry. In practice, indeed, they looked to him to protect them from the aggressions of others, and to settle their own disputes, either by passing an authoritative decision himself or appointing arbitrators for the purpose. § But this was simply because they understood the futility of addressing themselves to authorities, whose nominal functions were rarely exercised, at all events so as to produce any perceptible result.

* See Manu VII. 115 &c.

† Elphinstone, 4th Edition, 74.

‡ The *qabz* was of two kinds, the *lâkalâmî qabz*, or pledge to collect and pay a certain sum, for which the estate was held to be liable; and *wasûlî qabz*, or pledge to pay to the collector or troops the precise sum which the commandant may be able to collect from the estate put under him. Sleeman's Tour, I. 140.

§ If a *tâlukdâr* was applied to, with a modest diffidence, perhaps, of his own powers, he often addressed a letter to pandits, or the zemindárs of one of his villages, requesting them to settle the dispute.

The State, however, by no means confessed that it delegated to private proprietors the duty of affording protection to its subjects; it made occasional and feeble efforts to enforce its authority in this respect, the king himself listened to any complaints aggrieved persons chose to bring before him, and his minister issued peremptory but sadly unmeaning orders that due enquiry was to be made and redress afforded.* So also did the State profess to make arrangements for the administration of justice, and a civil court was attached to the establishment of every Názim. Thus there was no obligation inherent in his position to make the zemindár render to his tenants assistance of the kinds just mentioned. If they had any claims against him, which were not more properly met by the State, they were simply for such trifling things as land in the village to build a house on, assistance in the shape of material in building it, fuel for burning bricks when they constructed a masonry well, and pasturage for their cattle on the waste land of the village.

137. As a subordinate means of classifying proprietary tenures, the division into superior and inferior may advantageously be followed. The former are commonly described to be of four sorts, 1 t'alukdárí, 2 zemindárí, 3 pattídárí, 4 bhyáchárah. These are all zemindárí alike, and no more than phases of the same tenure; but the distinction here drawn between them is so well known, that I will not attempt to depart from it. The proportion in which they prevail in this district will be seen by reference to the tabular statement, (No. IV). given in the appendix.

138. The t'aluka in the above sense includes the newly created Grant, to be noticed further on under this head; and with it, is at present, no doubt, separated by a hard and fast line from every other species of tenure; but this isolation is of recent origin, and owes its birth to the action of the British government on the re-occupation of the province. Before annexation the two terms t'aluka and zemindárí were as familiar as at present, but the former implied no better status than the latter. Estates in every way similar lay intermixed with each other, and while some received one denomination, the rest were known by the other.

* Sleeman's Tour through Oude, I. 179.

139. Regarding what constitutes a t'aluka two extreme theories have been enunciated. One, the patriarchal theory, makes the t'alukdár *pater atque princeps* in his estate, and is thus clearly described by a writer in the Calcutta Review in the following passage :—"Talookas have been appropriately divided into two classes, the *pure* and *impure* To the invasions of the Rajpoots (a little prior to the middle of the twelfth century) Mr. Thomason traces the foundation of the existing proprietary right in land. The descendants of each chief he tells us, multiplied till at length in some instances they displaced all other occupants of the land, or at least assumed all the proprietary privileges. The members he adds, were numerous, and each territorial subdivision is marked by the prevalence of its own stock. These all trace their origin to a single person who first conquered the country."

"Those whom we now call the *pure* talookdars, are the chiefs descended from the leaders above referred to. They may be the legal successors in a direct line of the original settler, or they may be sprung from a junior branch raised to power by favor, ability or the voice of the tribe; but, of this there can be no doubt, that these feudal lords, whom we found in possession, are the hereditary chiefs of important tribes, whose position in the eyes of the people had become hallowed by the memory of an extreme and not inglorious antiquity. Whenever, thus, we meet with a dominant clan of Rajpoots, with one or more acknowledged chiefs at its head, we may rest assured that these have one or more estates which had their origin in a *pure talooka*."

"But instances will be found, and these not of rare occurrence where large proprietors have been formed at a more recent period through the influence of official position, or by favor of the ruling power. Such estates have been designated *impure* talookas, and they are to be recognized by the general absence of clansmen, and by the traceability of the origin of the tenure. Even such talookas as these, however will also be found to be surrounded by the reverence due to the prescription of ages."*

* Calcutta Review June 1866. The Talookdaree Tenure of Upper India.

140. The opposite theory is thus explained :—"I consider," says Mr. Benett,* "that the division of the class into "true and false t'alukdárs puts the matter in quite a wrong "light. As a matter of fact, all were exactly the same in as "far as they were t'alukdárs, middlemen put in by or forced "on the government superintendents of arbitrary collections "of villages, who as the central power grew weaker, were "being gradually and surely transformed into landed pro- "prietors. What has been called a true t'alukdár differs from "what has been called a false t'alukdár, only in the fact that "while the former had been for centuries exercising an *impe- rium in imperio* on the spot, the latter was an outsider "whose fortune, talents, or wealth had secured him the posi- "tion. Both were alike in being t'alukdárs, though they "differed in every other particular."

141. The former of these views implies that there are wrapped up in the word "t'aluka" the ideas of original acquisition by conquest, chiefship of a clan, and possession of an estate for several centuries; the latter on the contrary lays down that none of these are essentials of the tenure; the "t'aluka proper" is said to have come into existence within the last hundred years.†

142. As to the earliest use of the words t'aluka and t'alukdár Mr. Benett mentions a grant of 1760 A. D., as containing one of them; and, if they did not occur in deeds of more ancient date, their absence might lend some countenance to the belief that they were words of recent introduction; but the title and tenure are traced by Mr. Thomason back to 1677 A. D., and mention of them even occurs in a deed of the year 1642 A. D., under the seal of the emperor Shah Jehán.‡ Again the word t'aluka itself is indicative of connection with property in land. It is derived from an Arabic trilateral root *alk*, § the radical signification of which is love, affection, attachment, and thence adherence, dependence; and a secondary meaning, in the same language, of ta'alluk a derivative form of that word, is a "landed estate," (a curious embodiment, I may remark, of the aphorism that

* Family History of the Chief Clans of the Roy Bareilly district, para. 87.

† Ibid, para. 86.

‡ Calcutta Review. Article above quoted.

§ Richardson's Persian Dictionary.

where the treasure is there will the heart be also). From this two things are evident; one of which is, that the distinctive characteristic of a t'alukdár is the possession of a "landed estate," the other is, that, as the word t'aluka bears that meaning in the Arabic language, it was introduced into India by the Mahomedans from abroad in the sense it now possesses, and was not coined by them to suit a peculiar revenue system found to prevail in Oudh. The word no doubt involves the notion of connection; but it signifies not only the bond of connection, (which would appear to be the meaning assigned to it by those who consider the t'alukdár to be a middleman) but also the thing connected, and with regard to land was, I myself believe, employed in the latter sense.

143. The impression is nowadays very prevalent that the t'aluka is necessarily "one and indivisible." The incorrectness of this hypothesis is best demonstrated by the numerous instances that have come to light of estates beyond doubt t'alukas in name having been uniformly held by coparcenary communities. Of this Amhat is a notable example; many more might be found in this district, and Dr. Oldham mentions t'alukas in Ghazipur the owners of which were a brotherhood comprising hundreds and, in some instances, thousands of shareholders. The error consists in assigning to all estates so called a peculiarity that belonged to those only in which a "gaddi" existed. It has been rightly said* that the "title of rájah and the tenure of ráj, though not "exactly synonymous, are somewhat analogous to the terms "talookdar and talooka;" but they find yet more precise equivalents in Persian in *ráis* and *riyásat*. The *riyásat* represents the dominions of a chief or prince, the t'aluka the estate of a private individual. It is of the former only that impartibility is a characteristic; and, if the latter tended to acquire it also in the last days of native rule, it was simply because it felt the influence of anarchy and misrule, a not uncommon effect of which is to transform estates into principalities.

144. T'alukdári tenures have again been defined to be those where there are "separate heritable and transferable "properties of a different and not the same kind, one being "superior and the other inferior." . . . "The superior in "this case is called the T'alukdár; the inferior proprietors are "called village Zemindárs, Biswahdárs or Mukaddams. The

* Calcutta Review, June 1866; Article above quoted.

"ordinary form of such cases is where a powerful man, by patent or grant from the supreme power, or by favor of the local officers, or by voluntary act of the people themselves, has become an intermediate person between the government and the village proprietors."—But it is admitted nevertheless that "in most large t'alukas it will be found that there are some villages in which there is no inferior right. These may be either the original ancestral property of the T'alukdár himself, or villages in which he has purchased the inferior proprietary right."* And this admission, unless it is to be supposed that one and the same t'aluka may be at once partly t'alukdári and partly non-t'alukdári, seems to me to extend to this that, in the first place, twofold proprietorship was not an indispensable concomitant of the t'alukdári tenure; and that, in the second place, in accepting the description given of the "ordinary form of such cases," the hereditary possession of an estate, of whatever magnitude, by the person arbitrarily interposed between government and the village proprietors must in a large majority of instances be pre-supposed. For my own part, I question whether the word t'aluka is in any way expressive of the number or kinds of interests involved in it. Even where a superior and inferior right co-exist, it manifestly does not always denote the former, as is apparent from the "dependent talooks," intermediate between the zemindár and the tenant, alluded to in Act X. of 1859.

145. An attempt has also been made to refer the t'aluka to a pecuniary standard; it is, in this sense, an estate paying over Rs. 5,000; but this is confessedly an arbitrary definition, and its defectiveness is acknowledged in the qualification that it is only to be acted upon when any doubt exists as to the customary designation of a landholder. Under native rule, estates were often called t'alukas which paid less than Rs. 5,000.

146. The above considerations lead me to the belief that, before annexation, the t'aluka never constituted a distinct tenure, and that its name never had a more restricted meaning than "a landed estate," without reference to its character or constitution. That it was not applied to the smallest properties, I am quite ready to admit, but neither is its English

* Directions to Settlement Officers, paras. 98-99.

synonym ; the owner of a farm of a hundred acres would probably be deterred by fear of ridicule from dignifying it with the name of an estate, although the legal definition of the latter term might justify him in doing so.

147. The origin of t'alukas is too wide a question for discussion here ; but I may go so far as to say that, notwithstanding the latitude I claim for their name, I am still of opinion that there is plenty of scope for their division into *pure* and *impure*. This conveniently marks the distinction between new estates of mushroom growth, and old estates, the gradual development of centuries. Parvenu landholders are common to every age, but the possessors of what are here called impure t'alukas are not solitary specimens of that genus ; they rather form a conspicuously separate class, despised by their hereditary compeers, and not unlike one which existed in Roman society in the later days of the republic : I allude to that class of persons, who, availing themselves of the removal of the bar which had in earlier times separated patricians and plebeians, endeavoured to struggle into high offices of state which their ancestors had never held, and so earned for themselves the contemptuous sobriquet of *novi homines*, or new men. The rise of these impure t'alukas was nearly coeval with the foundation of the Nawáb Wazír dynasty, and forms an epoch in the history of land tenures ; it exercised an influence which soon made itself felt by the old hereditary proprietors, who thenceforward vied with their preceptors in developing the new land law. The growth of this pernicious system received a temporary check from Sáadat Alí Khán, but only to proceed with the greater rapidity and vigour under his faineant successors. Of the gigantic strides by which territorial aggrandizement was capable of proceeding during this period, no better example could be desired than that of the Amethí estate. As an interesting illustration, also, of the way in which property changed hands during the same time, I may relate the following incident in the history of the Kúrwar estate. When Mahárájah Mán Singh was Názim of Sultánpur, the proprietors of ten villages (unconnected with each other) fell into balance. Mán Singh threw them into confinement, and contemplated making them execute deeds of sale in his favor, but the coveted spoil lay inconveniently far from his estate. The difficulty was not insuperable, however ; Mán Singh's estate lay sufficiently close to the northern portion of that of Kúrwar, near the southern extremity of which the villages in

question lay : they were accordingly handed over to the Rájah of Kúrwar, who in turn made over to Mán Singh an equal number of villages in a more eligible position.

148. I have said that the distinction between the t'aluka and other forms of the zemindárí tenure is of recent date ; it is no less substantial, however, than it is novel. Soon after the pacification of the province, the t'alukdárs were formally presented with sanads, or grants by which various important rights and privileges were assured to them individually ; and the Oudh Estates Act (Act I. of 1869) is, so to say, a magna charta for their whole order collectively. They are thereby guaranteed an indefeasible, heritable and transferable superior title in every village in their estates ; and, with respect to inferior rights, by means of other legislative enactments, they occupy a vantage-ground, which, as shown by recent investigations, enables them to resist successfully the claims of a great majority of suitors. On the other hand, they are bound by a general obligation of loyalty to the State, and certain new and not very onerous duties towards their tenantry are imposed upon them. The more clearly to define this privileged class, a nominal list of its members has been officially prepared, and of this our courts are bound to take judicial notice.

149. The word "Grantee" has now a technical and special meaning in Oudh. It signifies
Grant. "any person upon whom the proprietary right in an estate has been conferred by a special grant "of the British government." The rights and liabilities of these grantees are in every respect identical with those of t'alukdárs. Their estates have in many instances been conferred upon them for good service during the mutiny.

150. Zemindárí, pattidárí and bhyácharah tenures differ from each other only in the internal constitution of the estates in which they prevail. The terms being professedly in a great measure arbitrary, I quote verbatim the description given of them in the well known work in which they are officially defined.* "Zemindaree tenures are those in "which the whole land is held and managed in common. . . . "Putteedaree tenures are those in which the lands are divided "and held in severalty by the different proprietors, each

Zemindárí, pattidárí, bhyá-
charah.

* Directions to Settlement Officers, paras. 92-3-4.

“person managing his own lands, and paying his fixed share of the government revenue, the whole being jointly responsible in the event of any one sharer being unable to fulfil his engagement. Imperfect putteedaree tenures are those in which part of the land is held in common and part in severalty, the profits from the land held in common being first appropriated to the payment of the government revenue and the village expenses, and the overplus being distributed or the deficiency made up according to a rate (or bachh) on the several holdings. . . . Bhyácharah tenures are putteedaree or imperfect putteedaree mehals held according to custom” as distinct from hereditary right. The terms thus employed do not locally bear the particular sense here assigned to them, but the distinctions they draw are broad and easily intelligible, and perfectly adapted to the tenures of this district. At the same time, every variety of each of them and of their combination one with another may be found.

151. The community of property, involved in the zemindáree tenure, is a stage through which every estate must pass. The first step towards its dissolution is frequently made by the co-parceners taking up a small quantity of land as sár. This is the thin end of the wedge, which ultimately splits the estate into pieces. No severalty of ownership is thus acquired, but, what is no slight advance towards it, severalty of possession commences. For a time, the sár holders may pay full rent, receiving back their share of profit at the general audit of accounts. But this is a roundabout way of doing business, and a little dangerous, too, to the less important members of the fraternity, who are not quite sure of obtaining all that is rightly due to them. As the number of sharers multiplies, moreover, the aggregate amount of sár they hold increases, and the khálisa lands cease to suffice for the payment of the revenue, so that such profits as are returned to them are simply part of what they pay on their sár; while there is a strong feeling also on the part of zemindárs that it is derogatory to pay for lands in their separate occupation at the same rate as ordinary tenants. Thus it is easy to comprehend why other methods are devised for levying each person's quota of revenue. A most obvious one is to leave the khálisa land common property in the hands of the general managers of the village for the

receipts to be first appropriated to the payment of the government demand, and then supplement them to such an extent as may be necessary by a rate on sîr. The imperfect pattidâri tenure thus commences, regarding one form of which a few remarks are necessary. When the revenue demand varies, unless the increase or decrease is adjusted by alteration of the rents of cultivators, the sîr rate must be variable; when the revenue is unchanged, the sîr rate remains constant also; and in the latter case, if the khâlisha is just sufficient to cover the general liabilities of the estate, each sharer holds his sîr rent-free; if it does not, he pays a fixed sum on it. *Primâ facie*, then it would seem that the interest of all except the managers is limited, at all events as regards cultivated lands, to their sîr, held perhaps at a quit-rent; and "our own law" of limitation of suits provides that where all reference to "ancestral rights has been discontinued for 12 years*" or "more recurrence to them under ordinary circumstances cannot be claimed." But, theoretically, the less any sharer's sîr, the greater the share they are entitled to of khâlisha to counter-balance the deficiency; and, practically, as their debt to the State is held to be discharged when they pay their quota on their sîr, it follows by implication that the less such actual payment in proportion to their ancestral share, the greater the amount they are always credited with out of the khâlisha collections. Thus it may be argued that the greater is the extent of their interest in, if not positive possession of, the khâlisha; and, as this commences to be the case immediately fractional shares begin to be disregarded, it is difficult to see how that adverse interest is created in favor of others which is generally supposed to justify the law of limitation. According to the popular view of the case, such sharers as I am now speaking of, are on exactly the same footing as their managing representatives; it is open to them to claim the separate possession of a perfect share at any time they please, and their doing so is one of the ways the perfect pattidâri supersedes the imperfect pattidâri tenures.

152. Regarding pattidâri tenures enough is said in the definition above given. Bhyâchârah custom is said to have had its origin in the position of cultivating communities under the native government. "Cultivators were then scarce, and each proprietor was bound

* In Oudh it is only necessary, to substitute "since 13th February 1844" for "12 years."

“to exert himself to the utmost to provide his family with the means of support, and to add to the resources of the community. Each person therefore cultivated as much as he could, and contributed to the charges on the village in proportion to the extent of his cultivation.” This is unquestionably correct, so far as it goes ; but it was not scarcity of cultivators alone that gave birth to a bhyáchárah tenure. For instance, under the late government, a village, once cultivated, was sometimes condemned to lie waste for many years in consequence of share disputes ; after a time, as old animosities cooled down, or gave way to considerations of interest, the easiest way out of the quarrel was to agree that all former rights should be ignored, and a new starting point be made by a compact that each person should appropriate whatever his means permitted, until the whole village was brought under the plough. Again, the bhyáchárah tenure may be no more than a development of the zemindárí or pattidárí. Many causes conduce to destroy original equality of shares ; one constantly at work, mortgage, may serve as an example. Suppose a village containing four hundred acres of cultivated, and one hundred acres of uncultivated land, to be held by four brothers in separate and equal shares. One of them gets into difficulties, and mortgages fifty acres of cultivation and a grove to one of his sharers, thirty acres of cultivation to another, and the remainder of his share to the third. Under such circumstances, adherence to hereditary rights becomes unmeaning, and the bhyáchárah tenure is the result. The same sort of thing happened under native rule, when, as sometimes happened, one of many coparceners absconded, and the rest had to pay up his arrears. It was then usual for them to receive portions of the absentee’s lands regulated by the amount they paid for him.

153. In the partition of small properties, it is the exception rather than the rule, for each share to consist of a continuous tract ; equality being of more importance to the parties concerned than compactness, each strives to obtain his fair proportion of fields of good quality, regardless of their position ; and thus the interest of each person is represented by patches of land in every part of the village. This sort of partition is locally called khetbat. Even in estates containing more than a single village, the same course is sometimes followed, and hence arise those curiously intermixed properties, which

Partitions.

have, not without good reason, obtained the name of "complex mehals." Fortunately, this practice is far from universal; and, when the dimensions of an estate admit of it, the apportionment of entire villages to each sharer, (ganw-bat) finds more general favor. In such cases, one village is sometimes retained in common, to preserve the recollection, I imagine, of the original unity of the newly constituted properties.

154. Under native rule, when villages were once included in t'alukas, they ceased to be borne on the official registers, and to have any separate account taken of them. They were placed on the same level as villages for generations in the possession of the t'alukdárs, with whom the former proprietors were left to make whatever terms they could. Soon after re-occupation of the province, however, government, while granting sanads to the t'alukdárs, announced its intention to "take effectual steps to re-establish and maintain "in subordination to them the former rights as these existed "in 1855, of other persons whose connection with the soil is "in many cases more intimate and more ancient than theirs." It was declared at the same time, that "the only effectual "protection which the Government can extend to these inferior holders is to define and record their rights and to "limit the demand of the t'alukdár, as against such persons." In fulfilment of this promise, with respect to the class here particularly alluded to, two principal forms of subordinate proprietary right have been recognized, viz. sub-settlement and sír. The rights of all others, *i. e.*, of those whose connexion with the land is more recent than that of the t'alukdárs, and often derived from them, have, with some modifications, been upheld according to the various compacts or grants by which they originated. Their nature will be described hereafter under the head of quasi-proprietary tenures. Sub-settlement and sír, however, must be first mentioned.

155. Sub-settlements mark those rare and fortunate instances, in which, notwithstanding the inclusion of their villages in a t'aluka, the former proprietors managed to prevent the destruction of their proprietary right, and retained moderately continuous possession, intercepting a substantial amount of profits. The lucky few who thus "the little tyrants of their fields with-

stood" are now recognized as under-proprietors, and their payments to the t'alukdár are so limited as in no case to exceed seventy-five per cent of the gross rental. The single obligation their tenure imposes upon them is that those payments be made regularly and punctually. The same may be said of their position theoretically before annexation. Some no doubt enrolled themselves among the military retainers of the t'alukdár; but, even with clansmen, the service was in no way obligatory; it was not universal, it arose from a purely voluntary agreement, and was remunerated by a money payment separately allowed to each man, and clearly specified and deducted in the village accounts.

These drew not for their fields the sword
Like tenants of a feudal lord,
Nor own'd the patriarchal claim
Of chieftain in their leader's name.

156. Sir has been already mentioned in connection with

Sir. the internal economy of independent zemindári villages; but it is of more

importance as a distinct subordinate proprietary tenure; and as before the adoption of the lease-compromise, "almost the "only under-proprietary right which in conformity with recent rules, those holding under t'alukdárs had much chance "of retaining under orders of Court."* A t'alukdár, before his action was trammelled by inconvenient laws, seldom allowed the proprietors of villages which came into his hands to remain in peaceful and undisturbed possession. In some cases, without mincing matters, he set them aside or ejected them immediately; but this had the disadvantage attached to it that the persons thus dispossessed often banded together to attack any one who might be venturesome enough to take their places. Where there was any danger of such consequences, therefore, a gentler yet scarcely less sure process was preferred; the rent of the village was gradually enhanced, until the unfortunate zemindárs, finding it impossible to pay, were glad to withdraw from the risk and trouble of management. They were then, just as when they received such treatment from a názim, awarded a certain quantity of sir or nankar lands. These were frequently identical with what they had previously held under that name; but they were not necessarily so, for an arbitrarily fixed amount was sometimes given in satisfaction of the claims of the whole brotherhood, and

divided among them in proportion to their shares or pattís. Similarly, the rent of such lands might or might not be determined on the basis of the rate paid on them while held as part of an entire share, but this again was not invariably the case. Such an arrangement might prove a very bad bargain for the ousted zemindár. Sir of the kind at present under remark was always held rent-free or at favorable rates. The commutation of a whole village, on the other hand, for a sir holding was, as above stated, often caused by the rent of the former being raised so high as to make it unprofitable. It follows then that, in such cases the rate paid on the latter was such as to leave little or no difference between it and the rent paid by ordinary cultivators.

157. Sir holders, like those who were maintained in possession of whole villages, frequently entered into the service of the t'alukdár; but the extent to which this service was connected with their tenure is well explained in the statement that "it was plainly to the advantage of the t'alukdár, who "must keep up soldiers, to employ as soldiers those men to "whom he would otherwise be obliged to make some allowance as representatives of a former proprietary body;" * it is here plainly shown how the pecuniary advantages those men enjoyed were not altogether traceable to military service.

158. A novel feature has of late been introduced into sir tenures in the interest of certain unfortunates, who, otherwise entitled to sub-settlement, are nevertheless debarred from obtaining it by the arithmetical consideration of the proportion of the gross rental they would have a right to. Those who find themselves in this tantalizing predicament may demand to have their sir increased to one-fifth of the assessable area of the village, and hold it subject only to the payment of the bare Government demand on it. This rule is based on the theoretical amount of profit zemindárs are entitled to; and so far as my experience goes, it gives them, in most instances, more sir than they ever held under native rule.

159. I have hitherto been speaking principally of t'alukdári villages; but it is not indispensable for a whole proprietary brotherhood to be ousted by a powerful stranger to make separate sir holdings spring into existence. Even

* Settlement Ruling No. 1.

in independent villages, the possession of a share is fraught with trouble which the lazy and timid, sacrificing dignity to comfort, are willing to avoid. They accordingly make a perfect renunciation of their co-parcenary interest and in lieu thereof accept a few acres at a light quit-rent. A similar result is also often brought about by excessive subdivision of property.

160. Together with their *sír*, ex-proprietors usually retain the groves planted by themselves and their ancestors. Tanks and waste pass out of their control together with the management of the village, but the piscary and spontaneous produce are often left to them, and they always have irrigation rights at least equal to those of common tenants.

161. Quasi-proprietary tenures originate in grants of specific rights or interests generally short of full proprietorship, either by the ruling power, or by the owners, past or present, of the estates in which they are situated. With respect to official grants, it will often be found that, with the exception of those made in recent times, they lie in groups, and not uncommonly close to the head quarters of Government officers. This may partly be attributed to the fact that those officers formerly arrogated to themselves the right of making such grants; but a wider reason is to be gathered from a passage in the *Aín-i-Akbárí*, which shows that "those who possessed Seyurghál had not their land in one place, but scattered in various parts; whereby the weak whose ground lay contiguous to the *khálisa*, or to *jageer* lands, suffered material injury and vexation. It was therefore commanded that all the *tunkhahs* should be granted upon places contiguous to each other: and accordingly particular villages were set apart and appropriated to this purpose, which regulation afforded great relief." Whether in imitation of this arrangement or not I cannot say, but it is certainly the case that a similar custom is often observed in private estates, and villages may be found entirely made up of the holdings of *sankalpdárs* and others. The land which formed the subject of a royal grant sometimes lay within a *t'aluka*. In such cases the *t'alukdár's* possession was seemingly ignored; but it is more probable that he was the original grantor, and in some instances he certainly was so, while the royal *firmán*,

or subordinate officials patta, was a simple confirmation of his act, and a relinquishment of the revenue due to the State, of which the t'alukdár then obtained a remission.

Quasi-proprietary tenures
enumerated.

162. The most common quasi-proprietary tenures are the following :—

- | | |
|-------------|-----------------|
| 1. Jághír. | 7. Birt. |
| 2. Milk. | 8. Marwat. |
| 3. Aima. | 9. Maintenance. |
| 4. M'afi. | 10. Occupancy. |
| 5. Sankalp. | 11. Purwás. |
| 6. Dár. | 12. Groves. |

The jághír, under various denominations, is a tenure of very considerable antiquity. With exceptions, of which that of the Begams of Oudh is a familiar example, it is connected with the performance of some service, for the remuneration of which in its various shapes, it is conferred alike by the king on the greatest of his subjects, and the pettiest landholder on his retainers and domestic servants. In point of magnitude, it varies from several parganahs to a single biswah. The most dignified description of it is that held on account of military service, but it in no way differs in the essentials of the tenure from the little patches of land held by the watchman, potter or other village servants. The jághír, is, in its inception, a purely personal grant, but as the son often succeeds to the post of the father, it has a tendency to become hereditary. Under native rule, even where the service was not thus continued, no immediate interference with possession occurred, especially in private grants. After a time, rent might be demanded from the heir of the jághírdár, and if he made no demur about paying it, there was an end of the matter; tenants were none too plentiful, and the nature of their tenures was not very closely scrutinized.

163. Milk is thus defined by Ab-ul-Fazl.* “Four

Milk.

“classes of men have land and pensions granted to them for their subsistence, 1st, the learned and their scholars, 2nd, those who have bade adieu to the world, 3rd, the needy who are not able to help themselves; 4th, the descendants of great families who

* Afn-i-Akbári, s. v. Seyurghál.

“from a false shame will not submit to follow any occupation for their support. When a ready-money allowance “is given to those it is called wazeefeh ; and land so bestowed “is called meelk and muddulmash.” Milk is always a royal grant ; and, though from the above definition, it seems that it may be bestowed on persons of any caste, in this district it is found in one or two villages only, and is there restricted to a few Mahomedans of the higher classes. Their tribal designation has in consequence been almost superseded by one derived from their tenure, and they are generally spoken of as Milkís.

164. Aima, so far as I can ascertain, differs from milk, in name only ; it is a very favourite way with small Mahomedan landholders, who know nothing about the origin of their title, to explain it by saying they received an aima grant ; but I have not been able to discover a single deed in this district which distinctly specifies the creation of this particular tenure.

165. M'afi is a term of very wide signification, and includes all grants of land by whomsoever made, and to whomsoever given, free of rent and revenue. It includes milk, aima, and jághír (if rent-free), but extends also to other tenures with distinctive names, and embraces besides yet others which have no special denomination.

166. Sankalp, (or as it is commonly pronounced Shan-kallap), in its primary meaning, signifies a religious vow ; and so, as applied to tenures, denotes land dedicated to religious purposes. Such no doubt, was at first the exclusive character of sankalp grants, and in this phase they bore a close resemblance to the *waqf* of Mahomedan Law, and the church-lands of Europe. In later times, however, when Brahmans began to regulate their lives less in accordance with the doctrines of the Sás-tras, and did not disdain to accumulate worldly wealth, they began to compete with the baniah class in the business of money-lending and usury. The original nature of the tenure then began to be lost sight of, and the loan of a sum of money by the recipient became a common preliminary of a

sankalp grant. The farce of investing the transaction with a religious character was still kept up; the receipt of a consideration was veiled by the omission of all record of it from the deed executed, and some unmeaning sentence was inserted about the grant being made from religious motives, and the repetition of prayers by the grantee for the spiritual welfare of the grantor.* But the real quality of the affair was that of an ordinary secular contract; it differed from a sale only in that in common with all (but royal) grants it created a double right in the land affected, instead of transferring the entire right in it unbroken from one person to another. Among sankalpdárs of this class are many pensioned soldiers of the British army; during their absence from their villages they still looked forward "here to return and die at home at last," and the commonness of the name Súbahdár ká purwá tells a plain story of how their savings were invested.

167. A third object in the bestowal of sankalps was the reclamation of waste and jungle. If the land remained in that condition owing to the poverty of the proprietor, Brahmans were forthcoming who had sufficient capital to pay a small price for it, and bear the expense of its clearance and tillage; if the difficulty lay in disputed ownership, the Brahmans, entrenched behind the privileges of their order, were safe from molestation by any troublesome claimant. The extent to which such protection or its absence was felt under the king's government, is shown by the prosperous and flourishing condition of many small holdings of Brahmans and Gosháins exhibited by the recent survey as compared with those of their lay neighbours. Similarly in Europe in former times did religion provide the only chance of protection and security to cultivators. The possessions of the abbeys in Scotland, it is said,† were each a sort of Goshen, and the rest of the country one dark scene of confusion; and this led to many acts of liberality to the church. King David the first, who particularly distinguished himself in this respect, was in consequence canonized immediately after his decease, which led to one of his impoverished successors sarcastically calling him a "sore saint for the crown;" but says Sir Walter Scott, "it seems probable that "David, who was a wise as well as pious monarch, was not

* Thus the words Bishnprit (for the love of Vishnu) Kishnárpan (for the sake of Krishna), Bedarthí (for the sake of the Vedas) were and are still used; together with the phrases "Sirkár ká asís den;" "Sirkár ká ásirbad karen."

† Sir Walter Scott's, Monastery Chapter I.

"moved solely by religious motives to those great acts of "munificence to the church, but annexed political views to "his pious generosity," and his liberality was in some measure exercised on precarious frontier possessions which he sought to defend by placing them in the hands of ecclesiastics, whose property was safe notwithstanding the danger of their exposed position.

168. Sankalps and the church-lands here mentioned differed in this, that the former were, as a rule, managed immediately by their owners, the latter were held by intermediate hereditary vassals or feuars. "Feus are small "possessions conferred upon vassals and their heirs held for "a small quit-rent or a moderate proportion of produce. "This was a favourite manner by which churchmen peopled "the patrimony of their convents and many descendants of "such *feuars* as they are called are still to be found in possession of their family inheritances in the neighbourhood of "the great monasteries of Scotland." But, on the other hand, the *sankalpdárs* to some extent combined in themselves the double character of the churchmen and the feuars; by birth they belonged to the priestly order, while the description given of the feuars may with some appropriateness be applied to them, for the feuars are said to have been comparatively well informed, shrewd and respected for wealth, but less warlike than their neighbours.*

169. At what period, the term *sankalp* first came into use in its present sense, I do not pretend to say; but land was evidently given to Brahmans at a very ancient date. According to their own accounts, indeed, it was before the time of the Great War, for when Yudishtir gambled away his *rāj* some Brahman's lands are particularized of which a special reservation and exception was made.† In the *Rāmāyana*, on the other hand, when whole provinces were offered to Brahmans, they modestly declined the gift; but, in this case, their reason for such unusual conduct was that they were unacquainted with the art of government, so possibly

* I do not mean to say that the Brahmans lacked military spirit, but that like the feuars they were not often called upon to display it.

† Wheeler's History of India I. 181. In the following page it is suggested, however, that this is an interpolation.

a distinction is intended to be drawn between the government of a province, and the private possession of land, for, in the Sástras, *a field is one of several things enumerated as suitable gifts from a student to his preceptor.

170. I have compared sankalp to waqf and churchlands ; like them also it was hereditary, but with this important difference in the mode of succession ; in them it devolves on the spiritual successors of the grantee, in sankalp it goes to his lineal descendants. The contrast, of course, arises from the Hindú priesthood having the Levitical characteristic of being hereditary in the families of a certain caste, and yet more from many of its offices† being hereditary in the same families, while this is not the case with that of the Christian and Mahomedan religions, and with respect to a large section of the former is rendered impossible by a law of enforced celibacy. In representing sankalps to be heritable, I commit myself to the further assertion that they are not resumable at the pleasure of the donor, and there is no doubt at all in my mind that they are not, even when no consideration has been paid for them. "A present to a worthy man," a character belonging by courtesy, at least, to every Brahman, and "the price of an entertainment," which is very much like the return given for "mihmání," are especially included by Macnaghten‡ among gifts not subject to revocation, and sankalp deeds often invoke a singular curse, which it may be assumed the donor would not needlessly lay himself or his descendants open to, on those who meddle with the grant ; if a Hindú may he incur the guilt of eating beef ; if a Musulman may he undergo the defilement of eating pork ! In old grants to Brahmans, a clause is often inserted indicative of intended perpetuity ; they are to be enjoyed, it is said, by the grantees, their sons, grandsons and posterity, as long as the sun and moon, and the ocean and the earth shall endure ; and a few phrases are added, in explanation of the awful spiritual pains and penalties to which the rash resumer renders himself liable. One of these runs that he who grants lands lives sixty thousand years in heaven ; but he who confiscates or resumes or allows others to do so, is doomed to hell for a like period§ In the unsettled times which imme-

* Manu, Chapter II. 246.

† Gúruship, for example.

‡ Macnaghten's Hindú Law, page 140-2.

§ Prinsep's Antiquities, I. 263-4.

diately preceded annexation, it would be vain to deny that sankalpdárs were occasionally ousted ; but this can scarcely be attributed to a custom of resumption peculiar to the tenure ; similar treatment was dealt out to subordinate holders of every kind, and not least to those whose right was in no way derived from the superior proprietor. In one case as in the other, too, the dispossession was frequently resented ; if ejected Kshatriya zemindárs fought the usurper with his own weapons, Brahman sankalpdárs endeavoured to combat force with superstition. They either maimed themselves, or took up their position at the door of their oppressor, and threatened to bring upon him the enormous guilt of Brahmanicide by starving themselves to death, if he refused them the redress demanded.

171. Sankalps are heritable; whether they are transferable in all cases is more uncertain. Theoretically they are not, for, in their purest form, they involve the condition of performing a service, which it is not, competent to every transferee to fulfil. But even if they were ever thus limited, it is doubtful whether the restriction was not removed at a very early age ; in one of the old land-grants above alluded to, it is said that the land thereby given is to be “enjoyed on “the terms *usual with such grants* ; they (the grantees) may “plough, cause to be ploughed, or *give it away* ;” and, in a second one it is said that the land given is to be “enjoyed in “*full property* as a perpetual inheritance.”* With regard to modern local practice, there is no doubt that transfers sometimes took place either without or in spite of the opposition of the zemindár grantors. I should hesitate to say, however, that such a right was so freely and constantly exercised, as to justify the broad assertion that all sankalps are necessarily transferable, and that they should be so declared by our courts ; it is an unquestionable and significant fact that, under native rule, both parties to such a transaction not unfrequently went through the formality of obtaining the sanction of the grantor of the sankalp.

172. As a common but not invariable usage, it may be stated that the price paid for a sankalp is one year's rent. If it is given rent-free, which is more usually the case in eleemosynary and religious grants, no pecuniary consideration is paid

* Prinsep's *Antiquities*, I. 256-261.

for it. Where rent is stipulated for, it is nominally fixed in perpetuity under the name *barbasti*; it varies from As. 4 to Rs. 1 per village *bíghah*, and the consideration is of the same amount. This consideration is known by the peculiar name *mihmání*, hospitality, a name not always without significance, as such grants did sometimes originate in an entertainment given to the landholder while moving about in his estate.* I am tempted, however, to wonder whether this hospitality was always as spontaneous as its genial name denotes, by the recollection that it was under the same "generous but improper" denomination that Theodoric, the Ostrogoth, appropriated to the use of his soldiers a great portion of the lands of Italy. †

173. Sankalps are never given, *eo nomine*, by any but private individuals; they never exceed a single village, and are more frequently limited to a few acres of waste land, of which a specified portion is to be devoted to the plantation of a grove, and the erection of a dwelling house. A provision is also often made for irrigation from a particular tank; ‡ it is almost peculiar to grants of this kind, and the necessity for it is, perhaps, due to the circumstance that, the land having been previously uncultivated, its tenant could not have a customary right to water from any source, as was the case with other lands. In the eastern part of the district, where the Brahmans are of the Sarwaria sect, sankalps are very numerous; but, in the west, where the Brahmans are Kanaujias, and do not see any disgrace in the name of cultivator, they are very little known. Family priests and others receive small grants of rent-free land, but they are known by the broader name of *m'afi*. It has been said of birts, to be presently mentioned, that embarrassed *t'alukdárs* would sell them several times over; and nothing was more common than to see several claimants to the birt of a village each with his *patta* in correct form. The same is true of sankalps. I have more than once met with cases in which two title-deeds have been produced by different claimants, and both of them admitted genuine by the donor. His explanation, not an improbable one, of the double grant, is that, at the time of the second, the person who took under the first was out of possession, and, perhaps, absent from the village.

* The word *ziáfai* (vulg., *ijáfai*) is sometimes used as a synonym of *mihmání*.

† Gibbon, Chandos Edition, II. 439.

‡ Compare with this the "springs of water" separately given by Caleb to his daughter after he had given her land. Judges I. 15.

174. The word Dár or Dárí is derived from the root of the Persian verb, *dáshtan*, have, hold, possess, and signifies literally any sort of holding or possession; and, in this sense, it is identical with the termination of the words *t'alukdárí*, *zemindárí* &c. When used alone, however, it is applied more especially to lands received under a grant conveying a *permanent sub-proprietary* interest; it has a tendency to acquire the yet narrower meaning of the holdings of religious sects, but correctly includes *marwat*, *birt* and other grants of a purely secular nature. It is not in fact so much the name of a particular tenure, as a generic one for all tenures of the class above defined. As negative illustrations of its meaning, it may be added that neither *jághír*, which is entirely personal, nor mortgage, which contemplates temporary possession only, comes under the category of *dár*.

175. "The meaning of the term *Birt* is a "cession." It "was the purchase of the proprietary rights subordinate to the *t'alukdár* on certain conditions as to the payment of rent."* This is an accurate description of the tenure as found in this district, where *birts* conferred by favor, or "*riaiyatí birts*,"† to be met with in some parts of the province, are altogether unknown. *Birts*, it is said, are given for whole *mauzahs* or patches of land in *mauzahs*. The latter only are known in this district, and even these are of very recent origin, having been granted since annexation. They are very few in number, and peculiar to the *Kúrwár* estate. I have no recollection of seeing mention in any of the *pattas* produced of the *birtyá's* right to "*dyhak*" or 10 per cent,‡ or any provisional arrangement that if the *birtyá* threw up his holding "rather than accept enhanced terms he was entitled to 10 per cent. on the collections." Such conditions would be superfluous, as the *pattas* contemplate the *birtyá's* permanent possession at a fixed and invariable rent.

176. The *t'alukdár*, when he was also a military chief, not only paid his soldiers while they served, but acknowledged also his liability to maintain the families of those who were killed in battle. This was done by a grant of land

* Record of Rights Circular, para. 18.

† Ibid para. 20.

‡ Ibid 22.

called *marwat* or *marotí*, *i. e.*, death-grant. It usually ran in the name of the deceased "and his children," and, in practice, included his widow also. Under present rules it is held to be "*t'alukdár's m'afi*" and resumable at will; but formerly it was a tenure much respected, at all events during the lives of the actual grantees; and afterwards it was often allowed to run on like other tenures to their heirs although the latter possessed no actual right. It was one of the baits used by landholders to obtain recruits for the ranks of their military retainers; and self-interest, if no higher motive, taught them to be careful how they kept faith with those to whom they gave it.

177. Maintenance, strictly speaking, is a term applicable to all grants intended for the support of the grantees; recently, however, it has obtained a special signification. In estates in which the law of primogeniture prevails, it has always been the custom for the head of the family to make provision for the support of younger sons. Under native rule, this was done by the assignment of certain villages for the purpose, and these are now generally spoken of as maintenance villages.

178. A family with its main stem and collateral ramifications is often and not inaptly compared to a tree; and in many cases these assigned villages helped to bear out the analogy by remaining part of the estate to which they belonged, so that the younger branches of the family continued to draw sustenance from a common trunk. But, as in the banyan tree, branches throw down roots into the soil, and thus obtain a separate and independent existence of their own, even so cadets might become founders of new houses, in possession of distinct estates. This, General Sleeman, indeed, pronounces to be an universal custom; and, though that is perhaps saying too much, he finds an unquestionably apposite illustration in the estate of the Rájah of Kúrwár. At various times and in different generations several villages were long ago detached from it, and given to cadets or "*bábús*;" and though they have now been again absorbed into it, the completeness of the original separation is forcibly exemplified by the way the Rájah recovered them, *viz.*, by a formal deed of sale executed by the said *bábús*.

179. It is quite possible that, notwithstanding its ultimately taking place, no formal separation of these maintenance villages was originally made. They were always given rent-free ; and so long as the t'alukdár was not hard pressed for money, he allowed them to remain so ; or, if he attempted to get any rent out of them, he was very likely resisted in one way or another. But those only who were strong enough to cope with the Názim's forces had any chance of escaping the payment of revenue ; this was a privilege not accorded to the humble possessors of two or three villages. If the t'alukdár made or could enforce no demand against them, they could not be certain of similar forbearance from officials, who were not slow to avail themselves of any pretext for enhancing the revenue in any way they could. This, it may be objected, was an infringement of the t'alukdár's rights, but unless he was able to make his resentment take a practical shape (in which case he probably did so) he was not always sorry to get rid of what not only yielded him no profit, but was an actual source of loss ; he found his consolation in the remission, which he was sure to obtain, of the revenue he had previously had to pay on the lands taken from him. In other cases, the one or two villages younger brothers received speedily became the nucleus of a flourishing little estate, the owner of which became too powerful for the t'alukdár to coerce, even if he had the inclination to do so. In other cases again, cadets obtained separate estates, which had never been in the ancestral one ; there was enacted on a small scale what formerly used to take place in Márwár ; " a few generations after the conquest, says Elphinstone, so little land was left for partition that some of the raja's sons were obliged to look to foreign conquest for an establishment."* The Bandhalgotís appear to have been the principal apostles in this district of this aggressive practice. Nor was the Mewár system without imitators ; " one set of descendants of early ránas seem to have been superseded and in some part dispossessed by a more recent progeny."

180. Where maintenance villages became thoroughly detached from the parent estate previous to annexation, they are now regarded as independent proprietary tenures ; but, where they have been included in a t'alukdári sanad, it is laid

* Elphinstone, 4th Edition, page 251.

down that their possessors have not a full and perfect ownership in them ; on the other hand they have clearly been in continuous and undisturbed occupation of them. It is, therefore, held that their position corresponds to that of perpetual lessees, and that it is by the creation of that tenure in their favour, that a due measure of justice is awarded to them. " It is by hereditary farming leases rather than sîr and nankar lands that relief can in many cases be afforded to those who with strong equitable claims for consideration, have no case in law.....The principal cases under this head might be divided into two classes; (1) where relatives of a t'alukdâr who had long held leases were barred from sub-settlement because there had never been any independent proprietary title, and (2) where the ex-proprietors lost sub-settlement because they could not in every particular comply with the conditions of Act XXVI. of 1866.....One eminent advantage in the hereditary farming lease over the sub-settlement obtained under Act XXVI. is that it preserves the relative position of the superior and under-proprietor. In a village given in sub-settlement the t'alukdâr has virtually no proprietary rights and a form of tenure that thus annihilates his authority and status as a landlord is naturally highly distasteful to him. With an hereditary farming lease the case is different, the t'alukdâr's position is maintained and at the same time the sub-proprietor has every right that it is fitting he should enjoy and he infinitely prefers it to separate sîr lands."*

181. The principal form of this tenure is that created by the Oudh Rent Act in favor of ex-proprietors ; when they have lost all proprietary right, whether superior or subordinate, in the lands which they cultivate, so long as they pay the rent payable for the same according to the provisions of the Act, they have a right of occupancy, under certain specified conditions. But, like the perpetual leases given to the possessors of maintenance villages, it has often been adopted, with the consent of the parties concerned, as a convenient way of defining the position of many for whom equity has demanded more than the law concedes, *e. g.*, holders of marwat.

* Financial Commissioner's Settlement Report, 1869, para. 37-38.

182. Founders of purwás or hamlets may and do belong to any class. They may be proprietors of a village, and may equally well belong to the meanest caste in it. The rights of the former can never be doubtful, nor can those of the latter if only they protect themselves at the outset by a clear agreement. But, until within the last few years, unsophisticated villagers, who entered upon an undertaking of this kind, were content to rely upon any vaguely worded deed, or still worse, simple verbal permission. The descendants of these "rude forefathers of the hamlet" have since been in quiet possession of it; but, when their title comes to be enquired into, it will not bear sifting. For the protection of such persons, it has been enacted that, if they can show that in consideration of having founded such purwá or hamlet they have held therein within the period of limitation possession of any sár and nankar land, they will be recognized as under-proprietors in such land, subject to the payment of such amount as may be due by them to the t'alukdár.*

183. In connection with groves, I need do no more than refer to a very full discussion of the subject, contained in a printed Selection from Records, published two or three years ago.

CHAPTER II.

SECTION I.—General History.

1. ABORIGINES.

184. The primitive inhabitants of Sultánpur and the adjacent country are said by tradition to have been a tribe called the Bhars. Their character is painted in the most sombre colors. They are represented to have been dark complexioned, ill-favoured and of mean stature, intemperate in their habits, and not only devoid of any religious belief themselves, but addicted to the persecution of those who ventured to profess any. They are said to have possessed a few scattered and detached fortresses to serve as rallying points, but to have been other-

* Act XXVI. 1866.

wise of nomadic and predatory habits, while their numbers are said to have barely sufficed to furnish a scanty population to the tract they occupied.

185. The accuracy of the tribal identification, however, has of late been called in question, and I confess to participation in the scepticism which has now begun to exist upon the subject: I think there is much to militate against the theory that the Bhars were aborigines.

186. The Pandits of Ayodhya, again, divide the human species into fourteen original races, of which eight are said to have been indigenous to Hindústán, and six to have inhabited countries beyond its limits. As this arrangement professes to be based partly on the Sástras, it may be expected that it coincides pretty closely with what is to be found in *Manu*.^{*} The two lists run as follows:—

PANDITS.	MANU.
Pundarik, Kirát,	Paundrakas,
Khas, Kamboh,	Odras, Dráviras,
Udar, Darwar,	Kambojas, Yávanas,
Haihai, Chinas,	Sákas, Páradas,
Sak, Pahlav, Párad, Darad,	Pahlavas, Chinas,
Táljanghá, Barbar.	Kirátas, Daradas and Chasas.

187. But are the Pandits correct in asserting any of these fourteen races to be aboriginal? *Manu* does not say they were. In the Sástras, in the *Mahábhárata*, and elsewhere, the Kshattriya origin of some at least, where not of all, is clearly indicated; and this suggests an answer in the negative to be avoided only by the hypothesis that the Kshattriyas themselves were autochthonic. It might, indeed, be argued, and not without fair grounds, that the term Kshattriya is misapplied, on account of the strong improbability there is that some of the clans named were ever subject to the laws

^{*} In this section, I have followed somewhat closely a series of articles in the *Calcutta Review* on Benoudha, as the history of Sultánpur is necessarily to a great extent identical with that of the province of which it has always formed part. Elsewhere I have usually noted separately every quotation and reference; in the present instance I confine myself to this general acknowledgment; a moment's reflection will, perhaps, be sufficient to explain the cause. It may be asked why I do not here, as the history of the Kanpurias dispose of the subject by a simple reference; the reason is that, in the latter case, the information I have omitted is to be readily obtained from a recently published book in every public office in the province, whereas what I have here given in a condensed and collected form is scattered through a series of articles having a wider scope in different numbers of a work only to be found in large libraries.

of the Brahmanic hierarchy ; but, if such be the case, it is also capable of explanation on the supposition that they were foreigners ; and no certain argument can thence be deduced as to whether they were aborigines or not. Again the Yávanas and Pahlavas were unquestionably Aryans, and either strangers to the caste system, and so foreigners, or “ errant Kshattriyas who had lost their caste ;” which brings me round again to the point from which I started, inasmuch as if they were indigenous, so must the Kshattriyas generally have been.

188. With the authority of Wilson for doubting whether the institutes were put together before the 2nd century B. C. ; and taking into account the rapid spread of the doctrines of Sákya Muni over the south and west of India, I incline to the view that we have in Manu nothing but an enumeration of the most warlike or best known races of his day ; who were, indeed, excommunicated so far as Hindú society was concerned, but whose “ omission of holy rites and seeing no Brahmins” was simply an euphemistic form of expressing their adhesion to Buddhism, or other rival creeds. The mention of them as Khattryias is probably but an intimation of the rank in the Hindú social scale to which they would have been welcome——if only they had cared to take it ; just as in later times, Hodgson says the Kochh availed themselves of the convenient elasticity of the Kshattriya cord, which was unhesitatingly extended to receive them.

189. The writer just quoted in general terms lays down that all the aborigines of India are north-men of the Scythic stem ; and this, even on other grounds than those he relies on, is extremely probable. Unless Hindústán be regarded as the one cradle of the human race, or the theory of independent creations be adopted, the earliest inhabitants, like the latest, must of necessity have been immigrants ; and, as the direction here indicated is known to have been that from which until within the most recent times the tide of invasion of Hindústán has almost uniformly set,* it should on this account, if no other, be looked upon as the most probable starting point of the first comers.

* See Macaulay's Essays, (Warren Hastings, II. 193).

190. But to go further than this, and attempt to discover in any race now existing the unmixed descendants of the aborigines, I greatly hesitate : I subscribe rather to the view that except in a few frontier districts, of which Sultánpur is *not* one, the autochthones are extinct or have been completely absorbed into the "composite people they have helped to form."*

191. Nor, however accurately descriptive of the moral character of the Bhars popular legends may be, does their application to the aborigines appear to me to rest on any solid basis. It receives considerable support, indeed, from the Vaidik hymns, for they lead us to believe that the Aryans succeeded races morally and physically inferior to themselves, and that they acquired for them such a degree of scorn that they did not stoop to make themselves acquainted with, or, at all events, to allude to them by their distinctive designations, or to take cognizance of their tribal individuality ; they found it sufficient for their limited intercourse with them to group them under such collective and opprobrious terms as Asuras, Daityas or Rakshasas. But, considering the violent animosity of the Aryans towards their predecessors, the truth of the picture may well be called in question ; nor, even as it is, is it many degrees darker than that of which the Aryans themselves furnished the original, when, four thousand years later, it fell to their lot to be pourtrayed by a Turanian.† It may even be surmised that the points of divergence would have been reduced within still narrower limits, if, in the latter case, as in the former, the delineator had more freely indulged a taste he occasionally displayed and disburthened his feelings in the hyperbolic strain common to hymns and invocations, instead of giving, as he did, a clear and concise narrative in uninflated everyday prose. For all the means, then, we have of instituting a comparison, there are no valid reasons for believing that this part of India was materially worse while under the dominion of the aborigines, than when it was described by the emperor Babar, between three and four centuries ago.‡

* Annals of Rural Bengal.

† See Babar's Memoirs, *passim*.

‡ See para. 272, where regular cities belonging to the aborigines are alluded to.

2. THE BRAHMANIC PERIOD.

192. The aborigines were succeeded by the Hindús, one of the numerous branches of the now wide-spread Aryan race, by whom they were, in this part of India, reduced to complete subjection. On this point complete unanimity of opinion exists, but in what relation the conquerors and the conquered stood to each other ethnologically is still a *verata quæstio*. Did the primitive population succumb to an alien race nobler and worthier than itself, or did it differ from its successor only as one sept of a mighty clan differs from another? was an indigenous plant uprooted to make way for an exotic, or were both alike offshoots of the same parent stem, the one degenerated under unsuitable conditions, the other developed in a corresponding degree under the influence of a superior climate and more careful nurture?

193. Elphinstone suggests that the Hindús were, perhaps, a local tribe like the Dorians in Greece; or even nothing more than a portion of one of the native states, a religious sect, for instance, which had outstripped their fellow citizens in knowledge and appropriated all the advantages of the society to themselves.* There is no reason whatever, he says, for thinking that the Hindús ever inhabited any country but their own; and, if he admits the possibility of their having done so, it is only before the earliest trace of their records or traditions. Nor is the theory of community of origin for the Hindús and autochthones altogether foreign to Hindú mythology. Beni, or Vena, son of Ang, ruler of Ayodhya, one of many unfortunates of the same kind, is said to have fallen a victim to the anger of the Brahmans. He died childless, but his corpse, after the fashion of the ashes of the Phoenix, gave birth to two sons, Nisháda or Nekhad, sprung from his thigh, and Prithu from his right hand. †Nekhad became the ancestor of the aborigines, and Prithu of the Solar race.

194. A more recent author, on the other hand, in strong contrast with the above, writes "that our earliest glimpses of "the human family disclose two tribes of *widely different origin*

* Elphinstone, 4th Edition, page 49.

† Muir's Sanskrit Texts, I. 301.

"*struggling for the mastery. In the primitive time, which lies even on the horizon of inductive history, a tall, fair-complexioned race *passed the Himalayas*. They came of a conquering stock. They *brought with them* a store of legends and devotional strains." And again, "the philologer can only assert that a branch of a noble stock won for themselves a home among numerous but inferior tribes, and that before the dawn of history the children of the soil had been reduced to villeinage or driven back into the forest."†

195. It is necessary to notice the existence of these opposite views, but the questions they raise are much too broad for discussion here. Whether the Hindús are to be identified with the children of the soil of Brahmávarṭta, or whether they were the prototypes of the many invaders of that sacred territory; whether their cradle lay on the banks of the Saraswati, or whether, one of many branches of a race which penetrated to the furthest confines of the ancient world, they crossed the Himalayas before they reached the holy stream, it is equally possible to trace the "great Asiatic branch to two foci not far apart and situated east and west of the Indus," and by starting from the former, and following the historic lines which radiate from it eastward, we shall lose nothing of the special history of eastern Oudh.

196. Manu particularizes three portions of Aryavartta *viz.*, Brahmávarṭta, Brahmarshí, and Madhyadesa‡, and invests them with degrees of sanctity inversely proportioned to their distance from the Saraswati.§ and Elphinstone assumes that this classification involves the history of the extension of the Aryan occupation. On this hypothesis, as "that country which lies between Himávat and Vindhya, to the east of Vinasana, and to the west of Pryága, is celebrated by the title of Madhyadesa, or the Central Region," it follows that it was not until their third great onward movement that the Aryans reached eastern Oudh.

* The Italics are simply intended to indicate the points of contrast between this theory and that given in the preceding paragraph.

† Annals of Rural Bengal page, 90-91.

‡ Manu, Chapter II. 16 &c.

§ Annals of Rural Bengal.

197. In what character they first appeared cannot be stated with certainty. The usual opinion is that there came at once a colony or army numbering in its ranks all the social elements contained in the community of which it was an offshoot; but it has also been suggested that the main body was preceded by the analogue of the Jesuit and settler, and that proselytizing Brahmans, urged by zeal for the propagation of the Vaidik faith, were the first wave of a flood-tide of immigration, followed closely by a second composed of those who were actuated by still peaceful, but less unselfish motives—the *auri sacra fames*, and this view is not without support. In the tradition it is based on (which has been somewhat garbled by the pandits, however,) it is said that it was in compliance with the solicitations of oppressed Brahmans that the Solar race first approached Ayodhya; and, in the Mahábhá-rata, we find, that it was with Brahmans (and no other caste is mentioned as being with them) that the Pandavas sojourned during their visits to Varanávata and Ekáchara. In the latter of those places, too, an Aswia, not a Kshattriya, king was reigning; and Wheeler confidently broaches the theory that, at that period, there were no Aryan principalities so far east even as the former.

198. To what epoch, must next be asked, is to be assigned the advent of the Aryan race into eastern Oudh? It was, there is every reason to suppose, though there is no absolute proof, identical with that of the building of Ayodhya,* and with that also of the foundation of the so-called Solar dynasty; so that whatever data there are for the determination of the one will be serviceable with respect, to the others also. Now Ikshváku is said to have been the first prince of the Solar race and to have been contemporary with Abraham. His claim to so great an antiquity has certainly been called in question, but as Wilson “thinks there is nothing to shock “probability in supposing that the Hindú dynasties and their “ramifications were spread through an interval of about twelve “centuries anterior to the great war”, the theory just stated may, pending the acquisition of more conclusive data, be accorded a qualified belief.

* Mr. Carnegy says that Ikshváku, was the first king of Ayodhya, (Aldemau Report, page 1). According to the Rámáyana, the city of Ayodhya was founded by Manu, the progenitor of all mankind (Asiatic Society Journal, I. IV. 1865, page 242). As Ikshváku was son of Manu (Prinsep's Antiquities, Dynastic Lists) the two accounts agree pretty closely.

199. Again respecting the extent of Ikshváku's dominion, it is permissible to hazard a conjecture. His capital lay on the extreme east of the Middle-Land, and was apparently, therefore, a border city; his western frontier touched Brahmarshi, in which Kanauj was included, whence we may infer that, in that direction, he reigned as far as the left bank of the Ganges; and as Pryâg was in the Middle-Land, that river may also have formed his southern boundary. From this it follows that from the period of its earliest establishment, the Aryan kingdom of Ayodhya included the whole of the territory now known as Sultánpur. For many ages from this time, moreover, it is only from the history of the former that it is at all possible to trace the fortunes of the latter.

200. In Oudh, in common with other portions of the Middle-Land, it was that, in after days, the Brahmanic system was to reach its full development, an end, perhaps, in no slight measure furthered by the efforts of an hierarchy at Ayodhya. "In the Middle-Land," says Dr. Hunter, "the simple faith of the singers was first adorned with stately rites and then extinguished beneath them. It beheld the race progress from a loose confederacy of patriarchal communities into several well-knit nations, each secured by a strong central force, but disfigured by distinctions of caste destined in the end to be the ruin of the Sanskrit people. The compilers of the law recorded in the Book of Manu, if not actual residents of the Middle-Land, were so closely identified with it as to look upon it as the focus of their race;" and says the same author, "the civilisation which is popularly supposed to have been the civilisation of ancient India, which is represented by the Brahmanas and the Book of Manu was in its integrity confined to the northern country termed by Manu the Middle-Land." Following, then, the boundaries assigned by Manu to the Middle-Land, and, bearing in mind the vigorous growth to which Brahmanism there attained, I am led to the conclusion that, almost coincident with the present eastern boundary of Oudh, with Pryâg and Ayodhya, and Sultánpur, under whatever names, as border cities, there long existed an ethnic frontier as sharply defined as that which Dr. Hunter so graphically describes as having subsequently formed the utmost limit of Aryan encroachment in

Bengal. In one respect, indeed, and that one of the greatest moment, there lay a greater difference between the two contiguous but antagonistic races in the former case than in the latter; for, in proportion it may be assumed to the degree of development of Brahmanism was the bitterness of hatred it bestowed on its opponents; and, so far as the formation of natural character is to be sought in historical events, to the “fierce shock of jarring contrasts” which the Aryans of the eastern border of the Middle-Land then had to sustain may, I conceive be in part, attributed that warlike disposition by which their descendants still continue to be characterised.*

Effect on character of population.

201. Sultánpur remained under the sway of the Solar princes until the time of Ráma, who, following the same scale of chronology as adopted with respect to Ikhshváku, lived about the time of Solomon. For Ráma's kingdom was mightier even than his ancestor's: it stretched north and south from the Himalayas to the Ganges, and east and west from Nimkhar to the Gandak.

202. In connection with this period according to tradition, occurs the first mention of the town of Sultánpur, under its old name of Kusapura. Ráma it is said had two sons, Kusa and Lava; and to the first is attributed the foundation and naming of the town.

Foundation of Kusapura (Sultánpur) according to traditions.

203. Now General Cunningham states that ancient Oudh consisted of two parts, divided by the Ghágra; and that Lava, Kusa's brother, is by the Váyu Purána assigned a kingdom (Srávastí) to the north of that river.† If, then, the above tradition concerning Sultánpur were reliable, it might appear that the two sons of Ráma effected a partition of their father's kingdom, Lava getting the northern and Kusa the southern portion, inclusive of Sultánpur. But, on the other hand, if local legends be believed, the memory of the two brothers is perpetuated in the names of forts and towns in the Panjáb, in the Vindhya ranges, and in Behár; and, unless we credit them with Alexander the Great's own love of city founding, we may well doubt the story regarding Sultánpur.

* See Chapter I. Section 3.

† Ancient Geography, 408-9.

3. THE BUDDHIST PERIOD.

204. "After Ráma," says Elphinstone, "as we hear no more of Ayodhya (Oudh), it is possible that the kingdom, which at one time was called Kosala, may have merged in another;" and this seems highly probable, but I venture to doubt whether "the capital was transferred from Oudh to Kanauj." Brahmanic chronicles, indeed, would lead to the belief that the Solar line retained its power until shortly before the Christian era. But this is difficult to believe. In the first place, it is known that about B. C. 600 there occurred a Scythian invasion, under a prince called Seshnág, on a larger scale than had ever taken place before;* and that he conquered and usurped the throne of the powerful kingdom of Magadha; it is further known that Oudh was afterwards subject to his dynasty. As, then, he overran the whole of the north of India before he reached his future capital, it must be supposed that he traversed Oudh as well as other provinces; and it is thus no more than a reasonable conclusion that it was at the period of his invasion and by him himself that it was deprived of its autonomy.

205. Again, glance down the genealogical table of the Solar kings, and two well known names will be discovered, Saddodhana Rájah and Sákya Muni, and "there can be no doubt of the individuals here intended; Sákya is the name of the author or reviver of Buddhism." Now, it is a moot point whether the name of Sákya is not expressive of nationality rather than of individuality; and Sákya himself is known to have been a personal friend of one of the earliest Seshnág kings of Magadha. About this time, moreover, at least before the Rámáyana was written, Ayodhya received yet another of its many names, Sáketa, which from the above considerations there need be little hesitation in referring to the Sákas, an offshoot of the race of that name on the west of India, and to a Scythian origin.

206. What if I now attribute the foundation of pre-Kusapura (or Kasapura) Mahomedan Sultánpur also to a similar agency and date? Its name, according to the Chinese pilgrim, is not Kusapura, but Kasapura, and Babar Sháh tells us that the hill country along the upper

* Elliot's Supplementary Glossary, Gour.

course of the Indus was formerly inhabited by a race of men called Kâs.* He conjectures that the first portion of the word Kashmír is nothing more than a corruption of their name; and his translator adds a supplementary suggestion that these same Kâs were the inhabitants of the Kasia Regio and Kasú Montes of Plotemy, and that their dominion once extended from Kâshghar to Kashmír. If, then, these two places are called after the Kâs, why may not Kasapura have been also? The geographical difficulty may be raised that, while Kasapura is in the east of India, the Kâs lay on the extreme west. But so did the Sákas also, and their close proximity in that region, indeed, to the Kâs shows how very possible it is that the latter accompanied them in their invasion of India. The known character of the Sákas strengthens the supposition: they were equally ready to enter into an alliance with any tribe that served their purpose and to turn against their allies as soon as their common purpose was effected. If, then, Sáketa derived its name from the Sákas, it is not at all improbable, to say the least, that Kasapura took its designation from the Kâs.

207. Shortly before the time of Sákya's father, also, we meet with the first royal "emigration" from Ayodhya; and the legends of that place run that "after the expulsion of Solar race and the death of Nanda, Bindusúr, the disciple of "Sákya or Gautama Bauddha, and others of his line held "sway. They respected the Buddhist priests, who it has "been affirmed were then masters of Ayodhya, and who recognized these men as their nominal chiefs." All this surely suggests that the line of Ráma was expelled synchronously with the establishment of the Seshnágs in Magadha; and that, either conjointly or separately, Ayodhya and Kasapura then came into the possession of Scythian princes, semi-independent vassals of that dynasty.

208. The new rulers of Ayodhya and Sultánpur were thus descendants of Sákya Muni. Hence, perhaps, the reason of their being described as Buddhist priests. The Vedas were now proscribed, and the "great or little Vehicle" usurped their places. The recollection of this time is still preserved in numerous small Buddhist images scattered here and there

* Babar's Memoirs, Introduction XXVII.

about the district, and also in the names of several villages. Budhaiyan is a distorted form of Buddhavana, or Buddha's forest,* and, Madára *Bhár* and Sanái *Bhár* would appear by their names to have been the sites of Buddhist monasteries or Veháras.

209. The Buddhist Princes held Ayodhya until the time of Vikramaditya. According to dynastic lists, Sumitra, the last of them, and Vikramaditya were contemporaries. Tradition speaks to the same effect: it states that, slightly antecedent to the time of Vikramaditya, the Kshattriya race was recreated by the Brahmans to fight their battles against the Buddhists;† it makes Vikramaditya belong to one of the recreated clans‡; and it places the age of Vikramaditya in close sequence to the supposed subjection of the Buddhists.§

210. During their reigns, say the local legends, the whole of this part of Oudh became a wilderness. This is a gloomy picture, however, and I am glad to find occasion for questioning its accuracy. To say nothing of the Maniparbat|| erected about this time near Ayodhya, was it a wilderness in which Buddha preached for sixteen years? was it a desert which the noble maiden Visákha, and her father, a rich merchant, selected for their residence when they emigrated from the capital of Magadha? was it a jungle of which the Buddhist priests were lords; in which the Buddhist kings fixed their capital? In "less ancient times, when waste began to yield to cultivation, it took the name of Benoudha, or the jungle of Oudh. With this period the name of Vikramaditya is traditionally and intimately associated, when Buddhism again began to give place to Brahmanism;" and elsewhere it is said that "Ajudhya was again traditionally restored, and Brahmanically re-peopled through the exertions of Vikramaditya of Ujjain." In these two quotations lie, probably, the key to the whole mystery. The Brahmans, it is stated, having invited Buddhists to their aid against the Kshattriyas, did not fail to experience the effect of their suicidal policy in the utter prostra-

* Ancient Geography, pages 452-461.

† Marshman's History of India, I. 17.

‡ The Ponwár or Pramara; see para. 281.

§ Marshman, I. 19.

|| Faizabad Tehsil Report, page 24.

tion of their influence ; and it is not difficult to understand the feeling which would make them ignore the existence of the capital, or, at all events, preserve a discreet silence about its history at the time when the religion which superseded theirs prevailed. Ayodhya and Sultánpur probably existed as Sáketa or Visákha and Kasapura, and were inhabited as before ; or, if deserted, it was only in the sense they are now, with the head quarters of districts in their immediate neighbourhood ; but Brahmanism was at its lowest ebb ; they were *Brahmanically* desolate.

211. But Ban-Oudha, is not the name itself conclusive ? *Aut ex re nomen, aut ex vocabulo fabula narratur.* Is it not to seek a Persian construction in an Indian word, to make the “jungle of Oudh” a translation of Ban-Oudha ? If Ban or Ben in composition necessarily have the signification here given to it, it must be so in the word Benares, which, on the contrary, we know to be a corruption of Varánasi, formed by the combination of the names of two streams the Varna and the Asi. Here, then, is a precedent for reading Barn-Oudha for Ban-Oudha ; or, at least, regarding it as the more correct form of the name ; and, if I do so, it is to bring it more into accordance with its actual meaning, which I take to be the united provinces of Benares and Oudh. Tradition makes Banoudha to consist of the estates of twelve Rájahs, which says Sir H. Elliot, would make it include the whole of Benares and Eastern Oudh ; General Cunningham, by dividing it into Pachhim-ráth and Purab-ráth, gives it much the same dimensions ; while I find from Prinsep that this is not the only form in which the names of the two provinces appear in combination for, factor for factor, Banoudha is reproduced in Kási-Kosala. “The kingdom of Kausala or Kosala is well “known from the Buddhist authors to be modern Oudh “(Ayodhya or Benares), the Kási-Kosala of Wilford.”—Hence I regard the term Banoudha as descriptive rather of territorial extent than of the physical characteristics of a capital or province.

212. Whatever the nature of the change effected in Ayodhya, material adornment or Brahmanical regeneration, it is universally allowed that it was in the time of Vikramaditya, and through his instrumentality, it was brought about. It is also generally believed, though a contrary opinion is not

wanting, that Vikramaditya of Ujjain is the one referred to ; and, in this view, the date of the event can be approximately settled ; for, in strong relief to the fabulous particulars which form the bulk of his history, stands out the indisputable fact that he established an era and that its initial year was B. c. 57.

213. Now, Mr. Carnegie tells us that six or seven years ago, there was dug up in Ayodhya a vessel containing an immense number of old copper coins of the Indo-Scythic kings, Kadphises and Kanishka ; and Mr. Bennett acquaints us with a similar fact regarding the district of Sultánpur. About Kanishka, more hereafter ; at present I confine my attention to Kadphises. His date is variously stated, but there is good authority for saying that the Yúchí dynasty, to which he belonged, were very powerful in the west of India in the middle of the first century B. c. It follows from this that Vikramaditya, and some member of the Yúchí line, who, unless Vikramaditya's reign commenced only in B. c. 57, was very possibly Kadphises himself, were contemporaries.——Who, then, was this king, whose coins bearing his image and superscription passed freely current in the time of Vikramaditya, and in the very province the restoration of which has so greatly contributed to the perpetuation of his name ? In what relation to each other did they stand ? Were they foes, and did the Yúchí expel his adversary from Ayodhya rediviva ? Or were they friends ? Were they close allies ? Was the one but an *alter ego* of the other ? Was Vikramaditya Kadphises ?

214. The question is one capable of lengthy argument, too lengthy to be given here in full ; but I may indicate cursorily various points which appear to bear upon the identification. The inauguration of the Samvat, Vikramaditya's era, occurred during the time of the Kadphises dynasty,—probably Kadphises himself was Vikramaditya's contemporary ; their dominions also appear to have been co-extensive. The capital of the one, Ujjáin (Yúchíyana ?) probably derived its name from the tribe, Yúchí, to which the other is known to have belonged. The one was descended from the Gandharvas, who dwelt upon the hills, but according to the fable was a Gardabha, of which I take Gadabha to be a colloquial form ;

the other ruled the kingdom of Gándharva, a hilly region, the name of which would, in the language of the coins, become Gadapha. The one is intimately associated with Banoudha, of which a synonym is Kási-Kosala, as perhaps also the inverted form of *Kosala-Kási*; the other is shown by his coins to have been king of Kushang *Kujala-Kasa*. The one is reputed to have been the restorer of Ayodhya; the coins of the other were freely current in that city at the time that restoration is stated to have taken place; which implies that, if it had ever been reduced to desolation, it had been reclaimed from that condition, and become a busy mart of commerce; and that the coins in use in it were those of its restorer. These are my arguments; and the conclusion I venture to base on a combination of them is that Kadphises and Vikramaditya were one; that the great unknown of the coins—*as*—is identical with the great unknown of Indian fable—the *monumentum ære perennius*.

215. Vikramaditya was an usurper; at least, I have never heard it asserted that he was the rightful owner of Ayodhya. As a preliminary, then, to his restoration of that city, it was indispensable for him to acquire possession of it; and it cannot be supposed that the Buddhist princes tamely acquiesced in his appropriation of it, and yielded without a blow. The picture that presents itself to the mind's eye is that of Ayodhya and its vicinity the theatre of religious war; and I think we may discern therein the beginning, in eastern India, of those sanguinary and devastating wars which attended the revival of Brahmanism and its struggles with the creed of Buddha.

216. "Ayodhya," says Mr. Carnegy "is to the Hindú what Mecca is to the Mahomedan and Jerusalem to the Jew;" and it is easy to believe that while it was in the hands of the Buddhists, it was regarded by the votaries of reviving Brahmanism much in the same light as Jerusalem was by the Christians of the middle ages of Europe, a holy city defiled by the presence of the infidel; and thus Vikramaditya's expedition against it partook of the character of a crusade. Nor was it a religious movement alone that then took place: it was accompanied by another, a re-migration, similar in its nature to the famous return of the Heraclidæ of Grecian

history. Vikramaditya was a Ponwár, a Kshattriya, and thus sowed, in eastern India, the seeds of a social as well as a religious revolution :—he and his army were the prototypes of the re-migrant Kshattriyas of later ages. The Brahmans, with cunning ingenuity, brought to bear upon the champions of their faith two of the most powerful influences that can act upon the human mind, patriotism and religion ; and the soldier of Vikramaditya, as he marched against Ayodhya, was animated with the reflection that he had in view the noble purpose of recovering at once—

The ashes of his fathers
And the temples of his gods.

217. Vikramaditya reigned eighty years, say the Ayodhya chronicles ; Kadphises, his numismatic counterpart, is by Lassen allowed just eighty-five years, a curiously similar period. The difficulty of so long a reign disappears in the latter case under the hypothesis that there were more kings than one of that name ; and I think the same key may be applied to the solution of the same difficulty with respect to the former also : the octogenarian Vikramaditya probably represents the whole of the short Yúchí dynasty of Kapisa.

218. Vikramaditya had many adversaries, to one Salivahana he had to resign the half of his dominions ; a Nága tribe made further encroachments on them in another direction ; but neither of these appears to have ever got possession of Oudh. A more probable successor of Vikramaditya, in this part of his empire, is to be found in the heir of him whom Vikramaditya had himself despoiled.

Vikramaditya driven out
of eastern Oudh by Kanak
Sen.

219. Sumitra was the last of Sákya's dynasty, but not of Sákya's family : one of his proximate descendants was Kanak Sen of legendary celebrity. Now Prinsep conjectures that this personage is identical with Kanishka of the coins ; and, if we consult Lassen's list of Indo-Scythic kings, we shall find that Kanishka belonged to a dynasty which succeeded the Yúchí ; the same and other authorities also will corroborate the statement that it was Kanishka who, partly at least, took possession of the dominions of the Kadphises. The same conclusion is pointed to by the fact that the coins of Kanishka are found in numbers side by side with those of

Kadphises in Ayodhya, and Sultánpur and other parts of India also. Further the name of Kanishka occurs in the Tibetan works as a celebrated king in the north of India, who reigned at Kapila, a city at no great distance from Ayodhya ; and Prinsep describes this same Kanishka to have belonged to a Sákyan dynasty of Indian origin. Now refer back a few paragraphs, and it will be seen that a Sáka dynasty, ancestors of Sumitra, ruled over Ayodhya several centuries before, and Buddhist works show that Sákyas himself was born at Kapila, which thus appears to have been in their dominions, perhaps their capital. All these facts collectively amount to this that, numismatically speaking, the expulsion of the Yúchi Kadphises from Ayodhya was effected by the Sáka king, Kanishka of Kapila (a descendant of Sumitra), who thus for a time restored the Sákyan dynasty ; or, which is the same thing, speaking in the language of tradition, that the province of Banoudha was wrested from Vikramaditya by no other than the famous Kanak Sen.

220. Sultánpur was beyond a doubt included in the empire of both Vikramaditya and Kanak Sen,—Kadphises and Kanishka. This is evidenced in the clearest manner by it having been so prolific a find-spot of their coins, to say nothing of the testimony of tradition.

221. The next phase in the history of Sultánpur is its absorption a second time into the empire of Magadha. Kanak Sen is said to have 'migrated' from Oudh ; but there are forcible arguments in support of the belief that his exodus was directly attributable to the nascent power of the Guptas of Magadha. It was towards the close of the first century A. D. that that dynasty was founded ; nor are reasons for hostile collision between Kapila and Magadha far to seek. Even Brahmanical accounts admit that the later Solar princes embraced Buddhism, whence it may be inferred that it was the religion of Kanak Sen ; and it is indubitable that Kanishka was a warm patron of the same religion. The Guptas, on the other hand, were distinguished by their support of the religion of the Brahmans ; not only did they actively encourage it, but they signalised themselves also by the persecution of the

professors of the creed of Buddha. Here, then, was a sufficient cause to induce one State to take up arms against the other ; more especially if it be remembered that the period under consideration was one notable for the prosecution of those wars of which we saw the commencement in the time of Vikramaditya.

222. Again, General Cunningham, in speaking of Srāvastī, argues that from A. D. 79 to 319, it was a dependency of the Guptas, as the neighbouring city of Sáketa is specially said to have belonged to them. "Princes of the Gupta race," says the Vāyu Purāna "will possess all those countries ; the "banks of the Ganges to Pryāga and Sáketa and Magadha." *A fortiori* then, will the same argument apply to Sultánpur, not only in close proximity to Sáketa, but also intermediate between it and Pryāga.

223. To digress a moment. Sáketa and Pryāga are named together as border cities: Sultánpur must have been so, too. We have once already found them occupying that position, many ages previously ; but how great a change has been accomplished in the interval : now, as before, they separated rival religions and rival states ; but how different the religious aspect of the country on either side of them ! In the first instance, they formed the eastward limit of Ikshváku's empire, and of the advancing tide of Brahmanism—of Brahmanism in its primitive pre-Buddhistic form, which in its full development was never destined to pass beyond them, while further east lay the various modes of superstition practised by the aborigines ; in the second instance, on the west, throughout the tract where Ikshváku had ruled of old, Brahmanism had been entirely supplanted by Buddhism, while on the east lay one of the principal centres of reviving Brahmanism.

224. The subversion of the Gupta empire occurred in the year A. D. 319. If that event did not lead to the immediate independence of several petty states, it almost certainly paved the way for their creation. For example, we know that, in the 5th century A. D. there was a king of Kapila not only autonomous, but of sufficient importance to send an embassy to China: and in the 7th century, accord-

Sultánpur a second time on a religious and political frontier.

Sultánpur an independent State.

ing to Hwen Thsang, India was split up into no less than seventy-two independent states. Of these Kasapura was one.

225. The pilgrim's accuracy on this point has been challenged; for the exact measurements of modern times show that there is not sufficient land to furnish forth so many kingdoms of so large a size as he describes. It has therefore been conjectured that some of his seventy-two were subsidiary to and included in others. But I venture, with great diffidence, to entertain a somewhat different opinion. Lassen considers that Hwen Thsang's measurements must be received with caution, as is indeed apparent from the numerous alterations General Cunningham finds it necessary to make in them; and I think it more likely that Hwen Thsang was mistaken in the areas of individual states than with regard to the number of states of which the country consisted: the second point admits of easy ascertainment, the second is much more difficult.

226. I accordingly follow Hwen Thsang's statement as to the independence of Kasapura in his time. I am inclined to believe also that it remained in that condition until the first Mahomedan invasion. At that period, the dominions of the Rájahs of Kanauj were no more extensive than those of their neighbours;* they do not appear to have stretched as far as Satrakh,† much less to Ayodhya and Kasapura. Then, too, it was that the power of the Bhars and other wild tribes reached its highest pitch, and legends, the only authority we have on the subject, are unanimous in describing them to have divided their possessions into small states, perfectly unconnected with each other, and Kasapura is among the best known of them. Such also is the picture of the country sketched by the emperor Babar in explaining the sort of opposition Sultán Mahmúd had to encounter: "All Hindústán was not at that time subject to a single emperor: every raja set up for a monarch on his own account in his own petty territories."

227. Sultánpur yet continued for half a century longer to exist as a separate state. Chandra Sultánpur part of the kingdom of Kanauj. Deva the first of the powerful Rahtor princes of Kanauj then captured that city, and copper land grants discovered in recent times show

* Elphinstone, 4th Edition, 281.

† If they had, Syad Salár, a friend of the Rájah of Kanauj would hardly have encamped there, and sent expeditions against the surrounding country; see para. 232.

that he and his descendants extended their sway over Benares and Ayodhya. Sultánpur must therefore have been annexed to and remained part of their empire until the overthrow of Jaya Chandra, the last and best known of their dynasty, by Shaháb-úd-dín Ghorí in A. D. 1192-4.

4. THE MAHOMEDAN PERIOD.

228. From the time of Mahmúd of Ghazní dates the commencement of the Mahomedan period; the period, that is, of Mahomedan domination. But this is not the full extent of the social changes which the Ghaznavíd and his successors brought about. I have attributed the beginning of the work of Kshattriya colonization to Vikramaditya, but this is far from saying he effected its completion. It progressed by very slow degrees until the Hindú kingdoms of the west of India were thrown into confusion by the attacks of the Musulman invaders; and it then received a stimulus under the influence of which it continued to go on steadily for the next five centuries. "Almost all Rajpoot colonies in Oudh" says Mr. C. A. Elliott, will be found to belong to "one of two great classes; and to owe their present position to the Mahomedan conquest, either indirectly, having been induced to leave their homes and to seek for liberty elsewhere by the loss of their ancestral independence, or else directly, having settled where we now find them as subjects, servants or grantees of the Delhi Court. The former class dates between 1200 A. D. and 1450 A. D. The latter from "1450 A. D. to 1700 A. D. from Baber to Alimgir."* In point of date, at least, all the Kshattriyas of this district belong to the former of these two classes. Their history will be separately given in the second section of this chapter.

229. The earliest Mahomedan invasion of this part of Oudh is locally believed to have occurred as far back as the time of Mahmúd of Ghazní, under the leadership of Salár Masúd

First Mahomedan invasion under Syad Salár.

* Chronicles of Oonao, page, 30.

Ghází, popularly known as Syad Salár,* the nephew of that Prince: and, notwithstanding the silence on the subject of the early historians whose works are still extant, such was not improbably the case. The *Mirát-ul-Asrár* and the *Mirát-i-Masúdí*, which give detailed accounts of the expedition, though admittedly modern compositions, profess, it must be remembered, to follow a now lost work of an author, who was contemporary with the events and persons he described. Some weight must be attached also to the fact that the most prominent place in the pedigrees of numerous Mahomedan families in various parts of eastern Oudh, and in the Allahabad district also, is assigned to those who are said to have come to this country in the time of Sultán Mahmúd;† many of the Oudh families asserting that their ancestors actually accompanied Salár Masúd.

230. Mahmúd himself, moreover, is said to have twice (A. H. 410 and A. H. 413) penetrated as far east as Benares, having on the first of these occasions, "made a few converts to the faith."‡ A similar limit is also said to have been reached a few years afterwards by Ahmad Nialtigín,§ a natural son, it is supposed of Mahmúd, who, crossing the river Ganges, at what point is not stated, marched down the left bank until he arrived "unexpectedly" at Benares

231. From these two instances it is apparent that, either in or close upon the time of Mahmúd, the Mahomedan arms had been carried further east than Oudh; and in after days, the main road from Dehli to Bengal crossing the Ganges at some ford not far west? of the present city of Furruckabad ran through Jaunpur and Benares.|| It is likely enough therefore that this was the route followed by Mahmúd, if not by his son also, in which case they must have traversed a portion of this province. Under these circumstances, it is quite within the bounds of possibility, that Mahmúd's nephew, Salár Masúd, also led an expedition in

* Regarding Syad Salár, See Elliot's Supplementary Glossary, Ghazee Mecan. His tomb had already become a place of pilgrimage by the end of the 14th century, as shown in Elliot's History of India, III. 249-362.

† See Mr. Carnegie's "Notes on Races", 63-64.

‡ *Ain-i-Akbári*; *Súbah Allahabad*.

§ Elliot's History of India, III. 123.

|| *Calcutta Review*, 1865. Article, Jounpore.

the same direction ; if not absolutely the first to do so, he was probably the first to make any conquests there.*

232. Salár Masúd, having incurred the bitter enmity of Mahmúd's wazír, whom Mahmúd at the time deemed it prudent to conciliate, was told by his uncle that he must submit to a temporary absence from the court of Ghazní. He accordingly requested and obtained permission to make an expedition into Hindústán, promising that he would wrest from the pagans the kingdoms then in their possession and cause the khutba to be read therein in the Sultán's name. Having collected an army of 1,100,000 men,† he set out on his journey ; and, after various exploits, reached Kanauj and pitched his tents for a while on the banks of the river Ganges. From this he marched to Satrikh, and, fixing his head quarters there, sent out armies on every side to conquer the surrounding country : Salár Saif-úd-dín and Miyan Rajab were despatched against Bahraich ; others against Mahona ; others against Gopámau, and others against Benares and its neighbourhood.

233. One day ambassadors arrived at Satrikh bearing this message from the Rais of Mánikpur and Karrah:—" This kingdom has belonged to us and to our fathers from time immemorial. No Musulman has ever dwelt here. Our annals relate that the emperor Zú-l-Karnain made an expedition against this country and reached Kanauj ; and returned without having crossed the Ganges. Sultán Mahmúd, also, with your father, came as far as Ajmír, Guzerát and Kanauj, but, spared our country..... " You had better take the prudent course of retiring."

234. Now it chanced that, about this time, Salár Sáhú father of Salár Masúd, arrived at Satrikh ; and letters having been intercepted, which showed that the princes whose threatening embassy has just been mentioned were endeavouring to effect an alliance with those of Bahraich against their common foe, he set out without delay against them ; and, dividing his army into two bodies, sent one against Karrah and the other against Mánikpur. Both of those places were reduced,

* The following account of Syad Salár is taken from the translated extracts from the *Mirát-i-Masúdí* given in Elliot's History of India, II. 513.

† Yazdah lak.

and Salár Sahú returned in triumph to Satrikh, leaving Malik Abd-ullah in the neighbourhood of Karrah, and Mir Kutb Haidar at Mánikpur.

235. During this period it probably was that the first Mahomedan conquests were achieved, and the first Mahomedan colonies planted in the western portion of this district. From the tenor of the message above quoted it may be gathered that the princes of Mánikpur claimed dominion over the whole tract which intervened between their capital and Satrikh, nearly the whole of which, indeed, was afterwards included in the Mánikpur Sirkár;* and the chronicles of Jais and Subeha, towns which lay nearly on the line of march from one place to the other,† point to the time of Salár Masúd as that in which they were first visited by Musulmans.

236. Sultánpur, in spite of the expeditions sent from Satrikh against Benares and other places to the east, appears, for some unexplained reason, to have escaped the fate of its neighbours Jais on the one side and Jaunpur on the other :—it may have been that its naturally strong position baffled for the time all the attempts of the invaders.‡ But be the cause what it may, the traditions current in its vicinity are singularly unanimous in omitting all mention of Syad Salár, and in representing the Bhars to have remained masters of it, until it was captured from them by Alá-úd-dín Ghorí.

237. The hero of this story, it will thus be seen, is identified in popular belief with the founder of the house of Ghor; but the identity is inadmissible, as the latter never came near Oudh. It seems more plausible to look for the conquerer of Kusbhawanpur among the lieutenants, perhaps relations also, of a later prince of the same dynasty, Shaháb-úd-dín, better known as Mahomed Ghorí. Shaháb-úd-dín, after defeating Jaya Chandra of Kanauj, with that keen attention to reaping substantial results from his victory which

* See para. 252, Sirkár Mánikpur.

† See paras. 85 and 90.

‡ Ancient Geography, page 400. The site of Kusapura was no doubt selected by its founders as a good military position on account of its being on three sides surrounded by the river Gomati or Gúmí.

he usually displayed, set off to plunder the treasury of his late enemy at Asnī ;* he thus arrived on the right bank of the Ganges, at a spot where that river now forms the boundary of Oudh, and after his departure thence marched on to attack Benares. The route he then pursued is not related, but it is at least incontrovertible that he had to cross over to the Oudh side of the river before he reached his destination. Now, in addition to the Sultánpur story that its captor was a Ghorí, Ayodhya contains "a tomb of Makhdúm Sháh Jurán "Ghorí, a lieutenant, it is alleged of Shaháb-úd-dín Ghorí;"† and coins belonging to the Ghorí dynasty have been found near both of those places.‡ Jaunpur, also, with Benares, fell "finally under the sceptre of the Musulman when Shaháb-úd-dín defeated Jaya Chandra;"§ nor, though on the return of the Sultán to Ghazní, his lieutenant, Kutb-úd-dín, fixed his court for some time at Asnī, are any further hostilities asserted to have then taken place; Kutb-úd-dín was principally employed in receiving the homage of the rais and chiefs whose power had been already broken.|| It seems to follow, then, that the overthrow of all such fortified posts in south-eastern Oudh, as declined to admit that their own subjection was involved in that of Kanauj, (of which, as has been seen, they were dependencies) is to be attributed to the period of Shaháb-úd-dín's progress from Asnī to Benares or that of his homeward march.

238. This view is further supported by the fact that, And as part of Oudh under about this time, the first mention is Mahomedan governors. made of a Mahomedan governor, (or commander-in-chief) in Oudh, being indeed so far as I have been able to ascertain, the first instance in which allusion is made to that province by the Mahomedan historians. In relating the history of Mahomed Bakhtiyár Khiljí, the author of the *Tabaqát-i-Násirí* says¶ that "this Muham-
"mad Bakhtiyár was a Khiljí of Ghor, of the province of
"Garmsír. He was a very smart, enterprising, bold, cour-
"ageous, wise and experienced man. He left his tribe and
"came to the court of Sultán Muizz-úd-dín, at Ghaznín, and

* Elliot's History of India, II. 223.

† Faizabad Tehsil Report, 27.

‡ Asiatic Society's Journal, 238-250.

§ Calcutta Review, 1865. Article Jounpore.

|| Elliot's History of India, II. 224.

¶ Elliot's History of India, II. 305.

“ was placed in the *díwán-i-arz* (office for petitions) but as
 “ the chief of that department was not satisfied with him he
 “ was dismissed, and proceeded from Ghaznín to Hindostan.
 “ When he reached the court of Delhi, he was again rejected
 “ by the chief of the *díwán-i-arz* of that city, and so he
 “ went on to Badáún into the service of Hizbur-úd-dín
 “ Hasan, commander-in-chief, where he obtained a suitable
 “ position. After some time *he went to Oudh in the service of*
 “ *Malik Hisám-úd-dín Ughlabak*. He had good horses and
 “ arms, and he had showed much activity and valour at many
 “ places, so he obtained Sahlat and Sahlí in jágír.”

239. I have quoted this passage *in extenso*, because Mahomed Bakhtiyár is himself credited by Elphinstone with the conquest of a part at least of Oudh ;* whereas, from the above passage, it looks as if he found the province under a Musulman governor, or at least in the occupation of a Musulman army, on his first arrival in it ;† and as if it was only by entering the service of the governor (who it may be remarked had been a companion of Kutb-úd-dín in the Benares campaign, ‡ and had on its termination been immediately appointed to a governorship—that of Kol), that he obtained a base of operations for his subsequent incursions into Behár. At a later period he may certainly have held the province, as, in the year A. D. 1202, “ he joined the “ auspicious stirrups and came to pay his respects from the “ direction of Oudh and Behár.”§

240. After Mahomed Bakhtiyár's unsuccessful attempts to establish an independent eastern empire, and the consequent restriction of his dominion to Bengal proper by Shamsh-úd-dín Altamsh, the rest of the territory previously held by him was parcelled out into smaller jurisdictions, in which may be traced, perhaps, the outlines of those arrangements which were afterwards more fully elaborated in the Aín-i-Akbárí. Among them, Oudh became again|| a

* Ferishta only alludes to Mahomed Bakhtiyár Khiljí having subdued Behár and Bengal—not Oudh ; and the same is the case with respect to the authorities cited in Elliot's History, as also with the Aín-i-Akbárí (Bengal).

† It is quite possible, moreover, that Hisám-úd-dín was not the first : he may have been preceded by Makhdúm Sháh Jurán Ghori, (See para. 237).

‡ Elliot's History of India, II. 224. I am assuming that Malik-ul-Umara Hisám-úd-dín Ulbak and Malik Hisám-úd-dín Ughlabak are one and the same.

§ Elliot's History of India, II. 232.

|| It had ceased to be so for a time apparently while it formed part of Mahomed Bakhtiyár's Viceroyalty of Bengal.

separate province ; it was first held by Nasír-úd-dín, eldest son of Shamsh-úd-dín* and in the next generation, reference is made to a "hákim Oudh," the incumbent of the office being one Qází Jalál-úd-dín ; and the recurrence of the title may be noted until after the accession of the Khiljí dynasty.

241. The Oudh here alluded to, it must at the same time be remarked, was very much smaller in extent than either the kingdom of Rám Chandra had been in early ages, or than the Súbah to which it subsequently gave a name ; for contemporary with the Qází Jalál-úd-dín above named, Nasír-úd-dín Mahmúd,† afterwards emperor, held the northern portion of the province, which constituted the separate district of Bahraich, and in the opposite direction where Oudh marches with Mánikpur, their mutual boundary line most likely cut across the south-western corner of this district, excluding a large tract from Oudh, and placing it in Mánikpur.

242. These two governments being thus contiguous, the politics of the one were not unnaturally influenced by those of its neighbour ; and it is not surprising to find that when Malik Jájú, a nephew of Ghaias-úd-dín, rebelled against his Khiljí sovereign in his government of Karrah, Amír Alí,‡ his contemporary in Oudh, participated in the revolt. One of the immediate effects of the defeat of the confederates, which was speedily effected by the royal forces, was the conferment of the government of Karrah Mánikpur by the emperor on his nephew Alá-úd-dín Khiljí, who now first appears in the history of this district ; and, as he was chief among those whom the king delighted to honour, he soon became still more intimately connected with it by receiving a second grant, viz. of the government of Oudh—which had of course become vacant, in consequence of the rebellion of Amír Alí.

* Elliot's History of India, II. 329. This Nasír-úd-dín must not be confounded with the person of the same name mentioned in the succeeding paragraph.

† Elliot's History of India, II. 344.

‡ Also called Hátim Khán, (Ferishta).

243. Alá-úd-dín Khiljí was thus the first Musulman governor under whose rule the two previously separate portions of the district

Alá-úd-dín Khiljí's two governments included the whole district.

were united;* but he is nevertheless completely ignored in the annals of all parts of it alike. Whether rightly so or not is doubtful; for

But he has no place in it has been suggested that to him of local tradition. right belongs the honor of the exploit

which is ascribed to his namesake of the Ghorí dynasty,† which would make him the principal character in the principal event in the history of the capital. It would then, indeed, almost seem that the Khiljís might pride themselves on having monopolised the annihilation of the Bhars of Sultánpur. A Khiljí it was who dealt the first blow to their independence by the overthrow of Jais; for a Khiljí has been claimed the honor of first conquering the region in which their principal possessions lay; a Khiljí again is said to have demolished their last remaining citadel, and thus effected their complete subjection.

244. But I venture to think that it is quite possible the name has been correctly preserved as Alá-úd-dín Ghorí, being, as in the case of Jais, that of a person all but locally obscure; and that, if, as is possible enough, the legend is inaccurate at all, it errs rather in the particular of confounding a private individual with a well known historical character rather than in that of substituting one distinctive designation for another: in the instance quoted, that of Jais,‡ it will be observed, the very word Khiljí, which is here supposed to have been merged in that of Ghorí, is seen to have been retained unaltered. Alá-úd-dín Khiljí, moreover, so far as I have been able to ascertain from the sources of information at my command, does not appear to have once visited Oudh, during the short period he was its governor, while it appears, after having been conquered by Musulman armies, to have been held by Musulman rulers, for nearly a century before his time. I have, therefore, told the tale as it was told to me, and assigned no more modern a date to the occurrences it narrates than historical probability absolutely demands, i. e. the reign of Shaháb-úd-dín.§

* Even then Chánda belonged to another government, however.

† Ancient Geography, page 400; and Asiatic Society's Journal, I. IV. 1865, page 270.

‡ See para. 85.

§ See para. 237.

245. Whether Ghorí or Khiljí was the victor, the thoroughness of the conquest is evidenced in the most conclusive manner by the absence of any event connecting Sultánpur with general history until the dismemberment of the Delhi empire in the time of Mahmúd Toghlak.

Up to shortly before that period, the jurisdiction of the governor of Jaunpur had been limited to 'Jaunpur and Zúfrabad' with such provinces to the eastward as were held neither by petty chiefs nor the lords of Lakhnauti;* but, when in A. D. 1394, Mahmúd Toghlak deputed his wazír Khwája Jehán to that important charge, he invested him with the newly-created title of Malik-us-shirq, and at the same time extended his authority over the lower Doab, and the provinces on the left bank of the Ganges. When, therefore, later on in the same year, Khwája Jehán, throwing off his allegiance to Delhi, assumed the emblems of royalty, Sultánpur found itself again as in the time of Ráma, in the centre of an eastern empire, very much the same in extent as Ráma's, and at about the same distance, though in a different direction from the new capital, as it was from the old one of Ayodhya.

246. The change of sovereignty does not appear to have produced any marked effect on the even flow of its internal history; and Sultán Ibrahim, is, indeed, the only one of the Sharkí dynasty who lives in local story. In this he figures among the most ardent of the propagators of the faith of Islam, and as the indefatigable champion of the professors of that creed. That the tales told of him are exaggerated may be assumed;† but they are, nevertheless, pervaded by a vein of truth, and the reason for his being made the hero of them is not far to seek. Immediately after ascending the throne, he had to hurry off from Jaunpur in the direction of Kanauj to join his army then encamped near the latter place on the left bank of the Ganges; and more than one march and counter-march between the

* Calcutta Review, 1865. Article Jounpore.

† They are more numerous in Rái Bareilly, but are not altogether wanting in this district. Thus he is said by some accounts to have built a fort in Nasrábad, (See para. 88); and another story states that Prashád Singh, the Kanpuria chief, having attacked a Mahomedan tribe of that town, the Khatibs, they appealed to and obtained the protection of Ibrahim.

two places is on record; so that it is quite credible not only that Ibrahim himself actually passed the spots, where there still lingers the recollection of his visit, but also that, when he did so, he had at his back forces sufficient in his estimation to cope with those of Delhi.

247. The downfall of the Jaunpur kingdom was no more actively felt in this part of Oudh than its erection; nor did any thing of note occur within the half century of Lodhí rule.* At the close of that period, however, Babar, who had elsewhere firmly established the Moghal power, marched in person into Oudh; crossing the Ganges in the proximity of Bángarmau, he marched by Lucknow eastwards, and encamped on the very day on which his general Chín Taimúr Sultán defeated the Afghan chief, by whom his power was contested in this province, "two or three kos above Oud, at the junction of the Gogar and Sirwá." Here he halted some days for the purpose of "settling the affairs of Oud, and the neighbouring country "and for making the necessary arrangements." This halt of Babar's demands attention, as it was the proximate cause of one of the leading events in the history of the Bachgotí clan:—the conversion to Islamism of Tilok Chand, nephew of the then chief of the clan,† whose descendants afterwards became premier rájahs of Oudh.

248. The temporary overthrow of the Moghal power, which occurred about ten years later, and the establishment of the Súr dynasty in the person of Shír Sháh, must not be passed over in silence. They were fraught with results, material if not moral also, more important from a local point of view than any other of the numerous dynastic changes which had taken place since the fall of Delhi and Kanauj at the end of the twelfth century. Shír Sháh had, soon after Babar's death, made himself master of the province of Behár and of the

* That is from the downfall of Jaunpur, when the Lodhí rule commenced in Oudh to the Moghal conquest.

† Regarding the application of this term to Babar and his dynasty see, Elphinstone, 4th Edition, page 365.

‡ The conversion is said to have taken place at Allahabad, so that it may not have happened till the following year, when Babar's camp was pitched in that place; but it is improbable as he only halted there for a few hours.

important forts of Chunár and Rohtás; and though from motives of prudence, he bent for a time before the storm, and took shelter in the latter when Humaiún marched against him in A. D. 1538, no sooner did he find his enemy weather-bound in Bengal than he issued from his retreat, took possession of Behár and Benares, recovered Chunár, laid seige to Jaunpur, and pushed his detachments up the Ganges as far as Kanauj. So confident was he in the result of his future operations, that at this period he assumed the title of king. In A. D. 1539, he inflicted a decisive defeat on Humaiún, who fled to Delhi, and was occupied there for eight or nine months in repairing his losses; and during that interval his conqueror contented himself with retaining his acquisitions in Hindústán, recovering possession of Bengal and putting all his former territories into order. The renewal of hostilities still found him on the *east* of the Ganges, opposite Kanauj. It is not immaterial to add, that he had been accompanied throughout all these transactions by his son Salem Sháh, who distinguished himself as a soldier in his father's wars; and was an improver, like his father, but in public works rather than in laws.

249. The genuineness of the instances of Shír Sháh's and Salem Sháh's active interference in the affairs of this quarter of Oudh, may, therefore, be unhesitatingly admitted. Tilok Chand, the Bachgotí Musulman convert, was now dead; but his grandson Hasan Khán is said to have managed to ingratiate himself with Shír Sháh, and so to have carried still further that aggrandizement of his family, which his grandfather had commenced; and as an example is ready at hand in Shír Sháh himself of the success which might speedily be achieved by soldiers of fortune in such unsettled times, ready credence may be yielded to the statement.

250. Careful of the interests of his followers, Shír Sháh was no less so of his own; and, for the more effectual protection of the latter, he is said, under the influence, perhaps, of his son's taste for public works, to have ordered the simultaneous erection of fifty-two substantial fortresses.* The ruins of many of these still exist and some of them are

* A similar tale is current in Rái Bareli, but the forts are attributed to the Sharkí dynasty. As Shírgarh, (See para. 98) and Salemgarh (mentioned in Faizabad Report 37) are said to be two of them, I think the Súr Dynasty is the more probable.

to be identified, no doubt, with the forts of burnt brick noticed in the *Afn-i-Akbári*. This fact corroborates, in an important manner, the statement made by Elphinstone that "Akbar's Revenue system though so celebrated for the benefits it conferred on India presented no new invention" but "was in fact only a continuation of a plan commenced by Shír Sháh, whose short reign did not admit of his extending it to all parts of his kingdom."

251. The restoration of the Moghal power by Humai-
Restoration of the Mo- ún might remain unnoticed, had not
ghal power. his son Akbar left his famous institutions. In the systematic division of the empire into *Súbahs*, of *Súbahs* into *Sirkárs* and of *Sirkárs* again into *Mehals*, which they gave rise to, Oudh was selected to furnish a name at once to one of each of those divisions.

252. Sultánpur formed one of the constituent mehals of
Sultánpur in Akbar's the Sirkár of Oudh, and so of course
time. lay in the *Súbah* of that name. Neither the Sultánpur Mehal, however, nor the *Sirkár*, nor even the *Súbah* of Oudh, included the whole of the tract known more recently by the name of Sultánpur. What has been vaguely and inferentially remarked regarding an earlier period, may be regarding the time of Akbar, more definitely and certainly repeated, *viz.* that the whole of the eastern and much of the southern and western portions of the present district belonged not to Oudh, but to the *Sirkárs* of Jaunpur and *Mánikpur* in the *Súbah* of Allahabad.

Many of Akbar's *Mehals* admit of easy and certain identification with *parganahs* of the present time; but, with regard to others, there is ample room for doubt, and I therefore give in full three out of the four *Sirkárs* just named, as described in the *Afn-i-Akbári*, together with what I believe to be their modern representatives. The Jaunpur *Sirkár* is shown by Sir H. Elliot to have contained *Chánda* only belonging to Sultánpur, and it will therefore be sufficient to give so much of it as relates to that *parganah*.*

* *Sirkárs* Oudh and Lucknow follow the lists given in pages 10-12 of the Faizabad Tehsil Report, amended where necessary; many of the alterations are due to Mr. Carnegy himself; others to Mr. J. Woodburn, C. S.; the rest to me. For the notes on the *Mánikpur Sirkár* I am alone responsible.

Sirkár Oudh.—21 Mehals.

Number.	Mehals of the Ain-i-Akbári.	Parganahs of the present day.	Present district (according to ar- rangements of 1869).	Remarks.
1	Oudh bá Havell 2 mehals.	Havell Oudh, ...	Faizabad, ...	See Sultánpur.
2	Ambodha, ...	Ambodha, ...	Bastí, ...	
3	Ibrahímábád, ...	Ibrahímábád, ...	Bára Banki, ...	
4	Inhona, ...	Inhona, ...	Rái Barell, ...	
5	Pachhimráth, ...	Pachhimráth, ...	Faizabad, ...	
6	Bilahrí, ...	Baronsa, ...	Sultánpur, ...	
7	Basodhi, ...	(Urf Bilahrí), Basodhi, ...	Bára Banki, ...	There is still a village called Bhadanw in parganah Asal. It formerly gave its name to a tappah, which is said to have been in parganah Sultánpur; and both these remarks are equally applicable to Asal. Both Thanah Bhadanw and Tappah Asal are very small, and the prevailing clan in both is the same, the Bachgotí. I hence infer that Thanah Bhadanw was the old name of Tappah Asal.
8	Thanah Bha- danw, .	Tappah Asal, ...	Sultánpur, ...	
9	Bakteha, ...	Baksahá, ...	Bára Banki, ...	The old parganah of this name is now divided into two parts, separated by the river Gúmtí, and called Sultánpur-Baronsa and Sultánpur-Miránpur.—(a) Sultánpur-Baronsa. Baronsa is the present name of the old Bilahrí parganah, or rather of part of it; it continued to be a separate parganah until annexation and was composed of two zillabs of which Baronsa was one, and Gudára or Páparghát the other. The junction of the names of the two parganahs is not altogether new. Professor Blockmann tells me that "the Mahomedan historians often mention Sultánpur-Bilahrí, where the battle was fought." Regarding this battle see his Ain-i-Akbári translation page 400.—(b) Sultánpur-Miránpur. Miránpur or rather Miránpur-Kathot is the modern name of the old Kathot parganah; the change occurred when the talsildar's quarters were moved from the one place to the other. The Sultánpur and Miránpur parganahs were separate until after the mutiny; the latter was then absorbed in the former, and its name was disused for a time, but revived and combined with that of Sultánpur on the re-organization of districts in 1869.
10	Darriabad, ...	Darriabad, ...	Bára Banki, ...	
11	Radauli, ...	Radauli, ...	Bára Banki, ...	
12	Sailak, ...	Sailak, ...	Bára Banki, ...	
13	Sultánpur, ...	Sultánpur, ...	Sultánpur, ...	

14	Sátanpur,	...	Jagdísipur,	...	Sultánpur,	...
15	Subeha,	...	Subeha,	...	Bára Banki,	...
16	Sirwepali,	...	Amsin,	...	Faizabad,	...
17	Satrikh,	...	Satrikh,	...	Bára Banki,	...
18	Gwárich,	...	Gwárich,	...	Gonda,	...
19	Kishni,	...	Jagdísipur,	...	Sultánpur,	...

Sathin (or Sátanpur) continued to be a separate parganah until 1750, when it was united with Kishni, and a single new parganah, Jagdísipur, which still exists, superseded them both.

The change of name took place in 1763; see Faizabad Tehsil Report, parganah Amsin.

See Sátanpur, Kishni still survives as a large qasbah and postal town.

Sirkár Lucknow.—55 Mehals.

1	Amethi,	...	Amethi,	...	Lucknow,	...
2	Unáo,	...	Unáo,	...	Unáo,	...
3	Isauli,	...	Isauli,	...	Sultánpur,	...
4	Asíwan,	...	Asíwan,	...	Unáo,	...
5	Asoha,	...	Asoha,	...	Unáo,	...
6	Unchganw,	...	Dundia Kherá,	...	Unáo,	...
7	Bilgraw,	...	Bilgraw,	...	Hardni,	...
8	Bángarman,	...	Bángarman,	...	Unáo,	...
9	Bijnor,	...	Bijnor,	...	Lucknow,	...
10	Bári,	...	Bári,	...	Sítápur,	...
11	Pahreman,	...	...	...	Rái Bareli,	...
12	Bangawan,	...	Bangawan,	...	Sítápur,	...
13	Bitholi,	...	Bitholi,	...	Bára Banki,	...
14	Panhan,	...	Panhan,	...	Unáo,	...
15	Parsandan,	...	Parsandan,	...	Unáo,	...
16	Pátan,	...	Pátan,	...	Unáo,	...
17	Tára Singhaur,	...	...	...	Rái Bareli,	...
18	Jhilotar,	...	Jhilotar,	...	Unáo,	...
19	Dewa,	...	Dewa,	...	Bára Banki,	...
20	Deorakh,	...	Deorakh,	...	Lucknow,	...
21	Dádráh,	...	...	...	...	...
22	Rambhírpur, ...	...	Purwá,	...	Unáo,	...

This parganah, and those of Sítápur and Tára Singhaur, were formed into one about a century ago, under the name of Daundia Kherá by Rái Mardán Singh, ancestor of the notorious rebel Bábu Rám Bakhsh of the táluka of that name. See Rái Bareli Report; and Mr. Bennett's "Chief Clans of the Roy Bareilly district," page 10, marginal note.

Pahreman is still the name of a táluka; it is in the Rái Bareli parganah.

See Unchganw.

Either Dádráh near Nawábganj, or the place of the same name near Isauli, probably the former.
See Chronicles of Oonao.

Serial No.	Mohals of the Ain-i-Akbári.	Parganahs of the present day.	Present district (according to ar- rangements of 1869).	Remarks.
23	Rámkot,	See Chronicles of Oonao, page 25. See Chronicles of Oonao, page 57. See Chief Clans of Roy Bareilly, page 23. See Unághanw. The Bandhalgotis refer the origin of the first part of this name to the existence of a fort, of which the alleged remains are to be seen in M. Ráipur; but I think it more probable that M. Garh is referred to (see para. 346). In the reign of Shah Jehán the parganahs of Jais and Amethi were held as jaghír by Ahmad Beg Khán nephew of Nur Jehán (Professor Blockmann's Ain-i-Akbári Translation, page 509) but whether Garh-Amethi is here intended I cannot say. In later times, this pargana had belonged to the Mánikpur Sirkár, how or when it came to do so is not clear. If it is the one Ahmad Beg Khán held, the change may have taken place then. It may have been separated from its old Sirkár when it became his jaghír, and have been thrown, when he gave it up, into the Sirkár to which Jais, the remainder of the jaghír belonged, which was Mánikpur. In Hindi pettas, the name of the pargana is often preceded or followed by the expression "rajáe hujúr," but the meaning of the first word I cannot ascertain.
24	Sandla, ...	Sandla, ...	Hardui, ...	
25	Saipur, ...	Safipur, ...	Unáo, ...	
26	Sarosi, ...	Sikandarpur, ...	Unáo, ...	
27	Sátanpur, ...	Khiron, ...	Rái Bareli, ...	
28	Sháhi, ...	...	Rái Bareli, ...
29	Sidhaur, ...	Sidhaur, ...	Bára Banki, ...	
30	Sidhipur, ...	...	...
31	Sande, ...	Sisande, ...	Laeknow, ...	
32	Sarwan, ...	Sarwan, ...	Unáo, ...	
33	Fattchpur, ...	Fattchpur, ...	Unáo, ...	
34	Fattchpur Chan- rási, ...	...	...
35	Garh Amethi, ...	Garh Amethi or Amethi, ...	Sultánpur, ...	
36	Kursi, ...	Kursi, ...	Bára Banki, ...	One of the twenty-two Bais parganahs :—See Chronicles of Oonao, page 67. Koomhie is given as one of the twenty-two Bais parganahs in Chronicles of Oonao, page 67. It has now ceased to have a separate existence.
37	Kakori, ...	Kakori, ...	Bára Banki, ...	
38	Kahanjara, ...	...	...
39	Ghátampur, ...	Ghátampur, ...	Rái Bareli, ...	
40	Kacha Andó, ...	Kachandan, ...	Hardui, ...	
41	Garanda, ...	...	...
42	Kumbhi, ...	...	Bára Banki, ...

43	Lucknow	bá	Lucknow, ..	Lucknow, ..
44	Havell,	..	..	Rái Barell,
45	Nisgash,	..	..	Lucknow,
46	Malihábád,	..	Malihábád, ..	..
47	Maláwa,	..	Bhagwantnagar- Maláwa, ..	Hardui,
48	Mohán,	..	Mohán, ..	Unáo,
49	Moráwan,	..	Moráwan, ..	Unáo,
50	Madiáwan,	..	Madiáwan, ..	Lucknow,
51	Mahona,	..	Mahona, ..	Lucknow,
52	Manwl,	..	Manwábarí, ..	Sítápur,
53	Mukraíd,	..	Magrair, ..	Unáo,
54	Hadha,	..	Hadha, ..	Unáo,
55	Hardui,	..	Hardui, ..	Hardui,
	Haihar,	..	..	Rái Barell,

Still a well known village.

Village of name still exists, (commonly pronounced Magrair), near Hadha.

Haihar, or Aihar still gives its name to a small estate.

Sirádar Mánikpur.—14 Mehals.

1	Asal,	..	Pratábgarh, ..	Pratábgarh, ..	..
2	Bhilwal,	..	Haidargarh, ..	Bára Banki,	..
3	Tulhendí,	..	Bachránwán, ..	Rái Barell,	..

The parganah now called Pratábgarh was formerly known as Aror. The change of name took place seven generations ago, when Pratáb Singh, fixing his residence at a place till then known as Rámapur, built a great fort, and giving it his own name changed the name of the parganah from Aror to that of Pratábgarh (Mr. R. N. King's Report, page 18-20).

The revenue of the Bhilwal parganah was, until the reign of Asaf-úd-daulah, paid at Nagráam, now in the Mohanldganj tahsil, in the Lucknow district. In 1787 the residents of that place having made frequent complaints of the violence and oppression of the military force stationed there, the Chakladár, Haidar Beg Khán, removed the tahsil office to Fáttehgarh, where he built a fort, and called it after himself, Haidargarh. From this time the old name of Bhilwal began to be displaced by that of Haidargarh. Bhilwal is still a large village, "a collection of 11 hamlets," (see Rái Barell Settlement Report).

This parganah continued to retain its old name up to the end of native rule. Sul-tán Ibrahim Sharfí built a fort in the village of Tulhendí, and this continued to be the residence of officials until Shujá-ud-daulah's time. Rájah Niváz Sáh, the then Názim, appropriated to his own private use an estate of which Tulhendí was the parent village, and, in consequence, deemed it prudent to transfer his official residence to the neighbouring village of Bachránwán. This led to Bachránwán being selected, on the annexation of the province, as the head quarters of a tahsil, and the name of the jurisdiction attached to it was simultaneously altered to bring it into accordance with the actual state of things.

Number	Mehals of the Am-i-Akbari.	Parganahs of the present day.	Present district (according to arrangements of 1869).	Remarks.
4	Jalápur-Bilkhar,	Pattí Dalíppur,	Pratábgarh,	Jalápur-Bilkhar was the old name of the Pattí Dalíppur parganah (Mr. R. M. King's Report, page 7). It was at the same time the name of a single estate, a partition of which took place 10 generations before A. D. 1780, or soon after Akbar's time. Two smaller estates were then formed and called Dalíppur and Pattí, and from this division the two estates so called acquired separate existence. (Ibid page 10).
5	Jais,	1. Rokhá-Jais, ... 2. Simróta, ... 3. Mohanganj, 4. Gaurá-Jamún,	Rái Bareli, Rái Bareli, Rái Bareli, Sultánpur,	Jais is one of a very few parganahs which have been broken up into several smaller ones since the time of Akbar. Its dismemberment has in great measure followed the course of the history of the Kanpurias. That it commenced before A. D. 1775 is manifest from the mention of Simróta in a treaty of that year. Since the re-arrangement of parganah boundaries after re-occupation there has been no separate parganah of the name of Jais. The one which contains the old eponymous city is now called Rokhá-Jais and comprises portions of the old parganahs of Jais and Nasirábád, (See Nasirábád; and see also Garh-Amethi, Sirkar Lucknow).
6	Dalman,	Dalman,	Rái Bareli,	The word qarát is familiar, in a somewhat different form, to European scholars; it forms the first part of the word Carthage, and, says Professor Blochmann, "occurs also in many biblical names." The word guzárah means "maintenance." The whole expression "qarát guzárah," is variously explained. According to one account, it signified villages assigned to the king's private servants; according to another, villages of which the revenues were allowed for "amdrawing," or expenses incurred in entertaining royal messengers or public servants passing through Mánikpur. These villages were 262 in number, but few of their names are now known. They are now partly in the Behár, and partly in the Salon tahsil in the Rái Bareli district. They had their own Cutcherry (in Karehti and Behár) and their own qánungoes. The present qánungo of the Pratábgarh parganah belongs to the family of the old "Guzárah" officials.
7	Rái Bareli,	Rái Bareli,	Rái Bareli,	
8	Salon,	Salon,	Rái Bareli,	
9	Qarát Guzárah,	...	Rái Bareli,	
10	Qarát Páégah,	...	Pratábgarh, Rái Bareli,	These villages were 256 in number. They are now partly in the Behár and Salon tahsils in the Rái Bareli district, and partly in the Pratábgarh tahsil in the district of that name. They were, like "Guzárah," assigned villages. Their name, derived from "páégah," a stable, indicates the purpose of their assignment. Their revenues were devoted to the defrayment of expenses connected with the purchase and maintenance of the royal cattle (duább). The existence of such a grant in this locality may very possibly be due to the circumstance mentioned by the emperor Babar in his memoirs,

that in the 16th century there were thirty or forty villages in Karrah-Mánikpur, the inhabitants of which were exclusively employed in catching elephants. Professor Blochmann thinks it probable that the "old Páthán Sultáns kept the elephants there that came up from Punnah." These Qariát Páegáh had their own Outcherry in the village of Jún, and their own qángingoes, whose descendants are still called "jaigah-wála."

See Sultánpur, Sirkár Oudh.

The name of Nasrábad has now been superseded by that of Rokhá. The latter continued to be the name of a separate parganah until annexation.

Sirkár Jaunpur.—Mehals.

11	Kathot,	...	Míránpur,	...	Sultánpur,	...
12	Mánikpur,	...	Mánikpur,	...	Pratábgarh,	...
13	Nasrábad,	...	Rokhá,	...	Rái Bareilly,	...

8	Chánda,	...	Chánda,	...	Sultánpur,	...
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Chánda appears to have been detached from the Jaunpur Sirkár by the treaty of 1775 A. D. At the same time its size was reduced by the separation of Tánka Singramau, which remained in that Sirkár. According to local accounts, the way this happened was that the Tánkár of Singramau rendered good service to the British government, and in return got his estate taken under its sheltering wing. A more probable explanation is that Tánka Singramau was the only part of parganah Chánda included in Balwant Sing's estate which formed the extent of the British acquisitions under that treaty, (See Aitcheson's Treaties).

253. Sultánpur continued to be divided between the Súbahs of Allahabad and Oudh for about two centuries, or until the time of the Nawáb Wazírs. The circumstances connected with the establishment of that dynasty throw some little light on the state of affairs in Sultánpur at that period. Sáadat Khán, the founder of the line, was rewarded for his good services to the crown with the Súbahdárship of Agra; and in that post proved himself to be possessed of considerable administrative ability. In the meantime, Oudh was in a state verging on rebellion; and, foremost among the refractory, was the ancestor of one of the principal landholders of this district, Mohan Singh, the Kanpuria Rájah of Tilóí, who had been in a chronic state of opposition to the local rulers, and appears to have been attempting to convert his private estates into an independent principality. Intelligence of this reached Delhi, and the emperor deemed it prudent to transfer Sáadat Khán to Oudh. The new governor at once adopted vigorous measures for the restoration of tranquillity. He first endeavoured to induce the Rájah of Tilóí to make peaceful submission; but that chief turned a deaf ear to his advice, and he was at last obliged to march against him. Sáadat Khán's army consisted of but 10,000 men, while that of Mohan Singh was just five times as numerous. Mohan Singh, however, was defeated and slain, and the other chiefs having lost their leader, speedily tendered their allegiance.

254. Now, as in the time of Akbar, the possessions of the Kanpuriyas, broad as they are, stretch no further north and east than the old mehal of Jais did.* It would thus appear that Sáadat Khán's Súbah had been enlarged at the expense of that of Allahabad. On the contrary, what brought Mohan Singh into collision with Sáadat Khán was that he claimed as his, and sought to annex to his estates in Mánikpur, Inhona and other parganahs belonging to Oudh, and thus owed fealty to Sáadat Khán as well as the Súbahdár of Allahabad, although he withheld it impartially from both. Again, with Jais on the west and with Chánda on the east, Sáadat

* If indeed in Akbar's time they extended so far; for Jais was then held by various tribes (aqwám mukhtalíf).

Khán had no concern. It was not till the reign of his successor that they ceased to be subject to a separate government,* when Safdar Jang, after engaging in a civil war with his sovereign, consented to make peace, on condition that he should be invested with the double Súbahdárí of Oudh and Allahabad.†

255. Whether the name of Oudh simultaneously received an extended meaning is uncertain: probably not, for the inheritance of Safdar Jang was divided, and Allahabad and Oudh were separately held a while by Shujá-úd-daulah and Mahomed Kulí Khán. The integrity of the Allahabad Súbah did not commence to be threatened until Shujá-úd-daulah was compelled under the treaty of A. D. 1765 to cede the Sirkárs of Allahabad and Korah to the emperor; and as the Súbah was thus lopped of the part from which it derived its name, it is possible that what remained assumed the designation of the province to which it continued to be attached. But this dismemberment was only temporary; and the Nawáb Wazír recovered Allahabad and Korah (Rohilkand being added to them) by the treaty of A. D. 1775. I think it is doubtful therefore whether Jais, Chánda, and Kathot came to be considered part of Oudh proper until the Súbah of Allahabad was finally broken up in the reign of Sáadat Alí Khán, when a great part of it was ceded to the English.

256. This cession by Sáadat Alí Khán of a portion of his dominions was made with a view to ensuring the better management of the remainder. One of the measures adopted in order to give effect to that purpose was a complete reorganization of jurisdictions. The old and half obsolete arrangement of Súbahs and Sirkárs was formally abolished and the province was divided into Nizámats and Chaklás,‡ which continued to exist until the introduction of

* Their union with Oudh under Alá-úd-dín was temporary only.

† Elphinstone, 4th Edition, page 651.

‡ Perhaps I should rather say constructed Nizámats out of previously existing Chaklás, for the latter was no new division (See para. 26). Mr. C. A. Elliott (*Chronicles of Oonao*, page 127) attributes the introduction of Nizámats to Safdar Jang; but the popular view of the question in this district is that it was due to Sáadat Alí Khán, and so it is in the neighbouring district of Rái Bareli. (See Rái Bareli Settlement Report: Dalman). It is certainly against the supposition that Nizámats were not formed until after the treaty of 1801, that the list of Názims commences at an earlier date; but considering how commonly Názim and Chakládár are used as synonymous it is very possible that one or two officials of the latter degree have been added to make the list commence with the Fasli century, as A. D. 1793 is equivalent to 1200 Fasli. (See list in para. 259).

British rule. The importance of Sultánpur was now on the increase. The Nizámats each comprised about a quarter of the province, and Sultánpur was selected to give its name to one of them : in its widest sense it now signified a tract extending from the Ghággra on the north to the British district of Allahabad on the south, and from Jagdíspur on the west to the boundary of the province on the east.

257. Here, then, for the third time in its history, Sultánpur is found a political and religious landmark. Of the west the emblem was the crescent, of the east the cross. Sultánpur a third time on a religious and political frontier. The masses of the people, indeed, in both directions were of the same persuasion : Brahmanism with them still reigned supreme. The distinction lay between the governing races, not the governed : on the west lay the kingdom of the Mahomedan and Asiatic, the vassal of the emperor of Delhi ; on the east lay the possessions of the Christian and European, subject to the Presidency of Bengal.

258. The Nizámats were subdivided into Chaklás ; which, however, it was practically, if not theoretically, at the option of the Názim to disregard. Separate officers were usually appointed to each Chaklá under "amání" Názims ; but otherwise only occasionally. An explanation of this difference was once offered to me in the naïve remark that it entailed too great an expenditure to find much favour with revenue-farmers—a pretty instructive comment on one of the evils of the contract system. The Sultánpur Nizámat contained four Chaklás ; viz., 1. Sultánpur ; 2. Aldemau ; 3. Jagdíspur ; 4. Pratábgarh.

259. Subjoined is a list of the Názims of Sultánpur, from the date of the institution of the office until the annexation of the province:—

1	Mirzá Satár Beg,	..	..	..	..	..	..	1793 to 1793
2.	Sítal Prashád,	..	..	..	..	..	..	1794 to 1800
3.	Rájah Niwáz Sháh,	..	..	..	..	..	..	1801 to 1802
4.	Mirzá Jání,	..	..	..	..	..	..	1803 to 1805
5.	Rájah Jugal Kishor,	..	..	..	..	..	..	1806 to 1807

6.	Rájah Niwáz Sháh,	1808 to 1810
7.	Fazl Alí Khán,	1811 to 1811
8.	Mír Khudá Bakhsh,	1812 to 1812
9.	Mír Ghulám Husen,	1812 to 1814
10.	Ikrám Muhammad Khán,	1815 to 1817
11.	Mír Ghulám Husen,	1818 to 1823
12.	Táj-úd-dín Husen Khán,	1824 to 1827
13.	Rájah Darshan Singh,	1828 to 1834
14.	Mehndí Khán,	1835 to 1835
15.	Mirzá Abd-ul-la Beg,	1836 to 1836
16.	Kutb-úd-dín Husen Khán,	1837 to 1838
17.	Rájah Darshan Singh,	1838 to 1839
18.	Mirzá Saffshikan Khán,	1840 to 1840
19.	Atah Ullah Beg,	1841 to 1841
20.	Sheikh Husen Bakhsh,	1841 to 1841
21.	Wájid Alí Khán,	1842 to 1842
22.	Táj-úd-dín Husen Khán,	1843 to 1843
23.	Rájah Inchá Singh,	1843 to 1845
24.	Kutb-úd-dín Husen Khán,	1845 to 1845
25.	Rájah Mán Singh,	1845 to 1847
26.	Wájid Alí Khán,	1848 to 1849
27.	Aghá Alí Khán,	1850 to 1856

5. THE BRITISH RULE.

260. Towards the beginning of 1856, Oudh was annexed to the British Empire. "The revo-

Annexation.

"lution was accomplished without the shedding of a drop of blood; even where difficulty and danger was apprehended, everything was quietly and prosperously accomplished. The Oudh troops were peaceably disbanded, receiving from the British Government in addition to their arrears of pay either a gratuity or a pension if they were not, as a large number were, drafted into a new irregular force in the service of the Company. The people generally gave no sign of discontent. A few of the tradesmen at the capital and others who had profited by the licentious profusion of the court, declared their attachment to the royal family; but, if beyond this, there was any regret at the extinction of the old dynasty of Oudh, there was no intelligible expression of feeling."

261. "The new system of administration which was applied to Oudh was identical with that which had been found by experience to work so well in the Punjaub. A mixed commission of soldiers and civilians was appointed with Sir James Outram at its head; and it was soon said that the disorganized and distracted kingdom of Oudh was fast subsiding into a tranquil, well-ordered province of the British Empire."*—But the calm was a deceitful one.

262. "The station of Sultánpur was commanded by Colonel S. Fisher, whose Regiment, the
Mutiny. "15th Irregular Horse, was stationed there, besides it, there were the 8th Oudh Irregular Infantry, commanded by Captain W. Smith, and the 1st Regiment of Military Police, under Captain Bunbury. Apprehending an outbreak of the troops, Colonel Fisher sent off the ladies and children on the night of the 7th June towards Allahabad, under care of Dr. Corbyn and Lieutenant Jenkins. The party reached Pertabgurh safely, but there they were attacked and plundered by the villagers. Three of the ladies, Mrs. Goldney, Mrs. Block, and Mrs. Stroyan, with their children, were separated from the rest, and were taken to the neighbouring fort of Lall Madho Singh, at Gurh-Amethree, where they were very kindly treated. Madho Singh sent us in their letters to Lucknow, furnished them with each comforts as he could procure himself, and took charge of the articles which we wished to send: and, after sheltering the ladies for some days, forwarded them in safety to Allahabad. The rest of the party, joined by Lieutenant Grant, Assistant Commissioner, found refuge for some days with a neighbouring zemindar, and were by him afterwards escorted in safety to Allahabad."

263. "The officers who remained at Sultánpur were less fortunate. The troops rose in mutiny on the morning of the 9th of June, when Colonel Fisher, in returning from the lines of the Military Police, whom he had harangued and endeavoured to reduce to order, was shot on the back by one of that regiment with a musket ball. The wound was mortal, and Fisher was attended in his last moments by the Adjutant of the corps, Lieutenant C. Tucker. The

* Murray's History of India, page 724.

† Gubbin's History of the Mutinies in Oude.

“troopers of the regiment would not come near their colonel; but neither did they injure him. They, however, attacked and killed the second in command, Captain Gibbings, who was on horseback near the dooly in which Fisher lay. The men then shouted to Lieutenant Tucker to go; and finding it useless to attempt to stay longer, he rode off, and, crossing the river, found shelter in the fort of Roostum Sah, at Deyrah, on the banks of the Goomtee. There he was joined next day by Captain Bunnbury, of the Military Police, and Captain W. Smith, Lieutenant Lewis and Dr. O'Donel, of the 8th Oudh Irregular Infantry. Information was sent in to Benares of their escape, and they were brought in by a native escort, which was immediately sent out by the Commissioner of Benares, Mr. H. Carre Tucker.”

264. “Roostum Sah is a fine specimen of the best kind of talookdars in Oudh, of old family, and long settled at Deyrah, he resides there in a fort very strongly situated in the ravines of the Goomtee, and surrounded by a thick jungle of large extent. It had never been taken by the troops of the native government, which had more than once been repulsed from before it. Roostum Sah deserves the more credit for his kind treatment of the refugees, as he had suffered unduly at the settlement, and had lost many villages which he should have been permitted to retain. I had seen him at Faizabad in January 1857, and after discussing his case with the Deputy Commissioner Mr. W. A. Forbes, it had been settled that fresh inquiries should be made into the title of the villages which he had lost, and orders had been issued accordingly. It is singular that Roostum Sah and Lall Hunwunt Singh in the Salone district, who had both been severe sufferers by the settlement proceedings, should have distinguished themselves by their kindness to British officers.”

265. “Thus perished Samuel Fisher, a man well known in India, where he had made many friends and no enemies. A keen sportsman, a splendid rider, he excelled in every sport of the field; while his kind and loving disposition endeared him to all who knew him. Until the day

“ before his death, I had been in daily communication with him, conveying and receiving intelligence. On the 10th of June, no post arrived from Sultánpur, and we too surely guessed the cause.”

266. “ Besides Colonel Fisher and Captain Gibbings two young civilians were unhappily also slain, Mr. A. Block, c. s., and Mr. S. Stroyan. When the mutiny broke out, they crossed the river, and took refuge with one Yaseen Khan, zemindar of the town of Sultánpur. This man at first welcomed them ; but afterwards most basely betrayed them. He turned both officers out of his house, and then caused them to be shot down. This is the only instance of like treachery on the part of a petty zemindar in Oudh which came to our notice.”

267. “ After getting rid of the European officers, the mutineers sacked and burned their houses. The three regiments then marched for Lucknow. On the way, however, they heard of the discomfiture of the 3rd Regiment of Military Police, which was on its march from Lucknow to meet them; and turning to the right, took the road to Duriabad. Thence they proceeded on to Nawabganj Bara Bankee, which by the 27th of June became the rendezvous of all the mutineers in Oudh.”

SECTION II.—*Clan Histories.*

268. Apart from, and but seldom mixed up with the general history of the district, each clan of any consequence has its own private annals : and it is the object of this section to give a brief account of these “ great old houses and fights fought long ago.”

Introduction.

THE BHARS.

269. The Bhars are commonly said to have been the aboriginal inhabitants of the district, and to have given way to various Kshattriya clans about the commencement of the Maho-

The Bhars.

medan period. For any importance they now possess, there would by no necessity to make even the remotest allusion to them. The recent census has elicited the fact that they have not altogether disappeared, but previously the common answer to my enquiries was that they were and are not. I must not, however, pass them over in total silence, inasmuch as the Kshattriya annals make frequent reference to them, and it is sometimes supposed that Sultánpur was their capital.

270. I have expressed my doubts as to the Bhars being aborigines. It seems to me very possible that they have been so considered, only because they were found in occupation of the country on the arrival of the Kshattriya colonists; and the latter, their self-constituted chroniclers, not knowing who preceded them, jumped to the conclusion that they never had any predecessors at all. The legends, at least, which make them autochthonic rest entirely upon their own intrinsic worth; and not only is there nothing in the earlier, if in any, of the Aryan records to corroborate them, but they are contradicted by specific instances derived from authority of the same nature as themselves. Throughout the Bahraich district, the Bhars are, by some accounts, said to have been preceded by the Gandharvas, * whom I am disposed to regard as anything but purely mythical; in part of the Pratágarh district, they are said to have taken possession of territory previously occupied by a tribe called the Mongils, a remnant of which still remains; and I shall presently have to notice a cluster of villages in this district, of which the residents, though themselves claiming kinship with their neighbours, are usually believed to have settled where they are anterior to the time of the Bhars.

271. Again, tradition says that, from the earliest times up to the Mahomedan period, the town of Sultánpur, or rather the old one of Kusbhawanpur, was a great stronghold of the Bhars, while, on the same testimony, we are asked to believe it was founded by the renowned Kusa, the son of Ráma. A comparison of these two stories presents the triple

* Unless my memory deceives me, the Bahraich district, according to local accounts was originally called Gandharban (Gandharva-vana).

difficulty of fixing a pre-Aryan seat of dominion in a city which did not come into existence until ages after the Aryan colonization ; of necessitating the supposition that the aborigines retained their power unbroken, or but little diminished, throughout the long period of the ascendancy of an Aryan dynasty at Ayodhya ; and that, notwithstanding they thus resisted foreign aggression for three thousand years, at the end of that time, their power then being at its zenith, their empire crumbled to dust at the first shock of invasion, and they themselves were either exterminated, or driven to seek an asylum in hilly fastnesses and swampy jungles. This is the more remarkable that the invaders who achieved such mighty results were, according to tradition, the descendants of the old Ayodhya dynasty, and while fugitives from western India, and weakened by recent defeat, obtained a success which had been denied to their ancestors in all the plenitude of their power.

272. One of these difficulties disappears if, in spite of its improbability, it is a historical fact, that some aboriginal chiefs still retained their independence in the time of Manu,* and the Rajbhars were the mass of the inhabitants of Azimgarh † and Jaunpur ‡ in Ráma's reign ; but this one difficulty is only removed by the intensification of the other two. Another more perfect solution of the puzzle might be found, perhaps, in the ingenious suggestion that the Bhars were aborigines whom the Aryans had driven to the hills, and who, swarming down from thence not long after the beginning of our era, overwhelmed the Aryan civilization not only in Sahetan and other northern towns, but in Ayodhya itself.§ But this is admittedly conjecture, of which it is at least a fair alternative that what is here described as a revival of barbarian dominion was in reality the first appearance of the Bhars on the scene of local history ; and this, allowing perhaps a little latitude of date, is what I conceive to have actually been the case. I incline to the opinion that, even if the aborigines subsequently preserved their independence in a few scattered tracts and towns, the termination of their

* Elphinstone, 4th Edition, page 49.

† Azimgarh Report.

‡ Calcutta Review, 1865 ; Article Jounpore.

§ Chronicles of Oonao, page 27.

separate existence as a dominant nation or people, whether brought about by expulsion, extermination or absorption, was co-eval with the first Aryan immigration; that the Bhars were of foreign origin, and that they did not establish themselves in eastern Oudh, at all events until after the downfall of Ráma's dynasty.

273. The Bhars are usually considered to be of Scythian origin. The mystery of their presence in Sultánpur local annalists do not attempt to fathom; they not only keep silence on the subject, but when questioned, candidly admit their ignorance, expressing a doubt, perhaps, whether that incomprehensible race ever had any other habitat. Mr. C. A. Elliot, in his *Chronicles of Oonao*, says "that the district of Bharaich is (if we may trust its traditions) their oldest abode, and the name of the town of Bharaich is said to be derived from them. From thence they spread southwards through the districts of Fyzabad and Sultanpore." At the time of their greatest power, their occupancy extended from* Gorakhpur to Bundelkhand, and from Ghazipur across the greater part of Oudh. Their territory was, like Italy not many years ago, split up into several petty principalities, perfectly independent of each other; each chief exercised authority over his own sept and over that alone; to no particular one of them was conceded the hegemony of the rest. Their principal seats in this district were Sultánpur, Jais and Subeha, a brief account of each of which has been already given under the names of those towns. By reference thereto, it will be seen that they were all separately held; and local accounts concur in divesting Sultánpur of the pre-eminence attributed to it of having been the metropolitan city of the whole people. It was, undoubtedly, a Bhar capital, and an important one; but it was not *the* capital, *par excellence* of an aggregate of several provinces united beneath the same rule.

274. The power of the Bhars was completely crushed with the downfall of their principal cities, though they still lingered on as a subject race. Mr. C. A. Elliot states that

* Sir H. Elliot's Supplemental Glossary, s. v. Bhur.

it was in this district they maintained themselves latest, being only finally extirpated in the reign of Alamgír. This was not an uncommon opinion, I believe, before the census was taken; but two facts have now been laid bare, by which it must be somewhat modified; the first is that, as stated above, the Bhars are not yet wholly extinct in this district; the second is that, while on the south of the Gúmtí they may be counted by tens only, on the north of it they may be counted by tens of thousands.* At the same time, on this side of the river at least, all vestiges of their former rights were trampled out centuries ago; for by Akbar's reign they had been superseded as zemindárs by Bachgotís, Kanpurias, Bandhalgotís and other Kshattriya clans.

275. I have endeavoured to bring my remarks about the Bhars into as narrow a compass as possible. I am far from under-rating their importance from an ethnological point of view; but what I have said will show that their connection with Sultánpur was neither so peculiarly close nor lasting, as that more satisfactory materials should be obtainable here than elsewhere for the elucidation of obscure points in their history, or that any detailed notice of them would properly find place in this report. Under these circumstances, I have deemed it advisable to confine myself to saying only so much about them as may suffice to render allusion to them intelligible.

THE TÍARS.

276. The Tíars are now nearly an extinct race, but at one time, it is said, that the lords of the Sultánpur parganah were "like Niobe, all Tíars." They succeeded the Bhadaiyans, the conquerors of the Bhars and were in turn overcome by the Bachgotís, whose star is at present in the ascendant. This order of succession is chronicled in the following doggrel lines:—

Bhar már Bhadaian;
 Bhadaian már Tíar;
 Tíar már Bachgotí.

The Tíars gave their name to one of the old subdivisions of the parganah, viz. Tappah Tíar, and this, perhaps, rather than the entire parganah, was the extent of their domains. At

* See Mr. J. C. Williams' Census Report, pages 96 and 109, and Statistical Table, IV.

present, they have nothing more than a right of occupancy in a few acres in their old tappah.

277. Regarding the Tíars very little is known. Mr. Carnegy considers them to belong to the Solar race ; * they themselves say they are descended from emigrants from Baiswára, who received a grant of the Bhadaiyans' territory from the Rájah of Benares. Nor is much assistance to be gained from their name. Local accounts say they built a fort in the village of *Terai*, and made it their head quarters, but Harkpur is usually considered to have been their principal village. Phonetic resemblance might suggest their connection with Tirhut or Tírabhakti, especially as their reference to the Rájah of Benares points to an eastern origin ; † but, on the other hand, Thornton mentions an influential class called Tíars ‡ in Malabar, and I forbear, therefore, to offer any conjecture as to what their name denotes, or what ethnological relationship it indicates.

THE RAGHBANSÍS.

278. The Raghbansís profess to be the lineal descendants of Rágho, an ancestor of Ráma. There are two colonies of them in this district, one in Simrota, the other in Sultánpur ; but neither of them is of much importance at the present time.

279. The Raghbansís of Simrota once possessed half that parganah, which they say they obtained from some unknown king for some unknown reason at some unknown period of antiquity. They were robbed of their independence more than three centuries ago, and few of them now remain.

280. The Raghbansís of Sultánpur claim to have been settled in their present abodes ever since the time of their eponymous ancestor. For centuries they resisted successfully the threatened encroachments of the Bachgotís, and maintained intact a frontier marked by a little nameless affluent of the Gúmtí. It was not till within the half century of disorder and misrule which preceded the annexation of the province that they succumbed ; and even now, though in a subordinate position, they retain no small portion of their ancient heritage.

* Notes on Races, page 27.

† Unless indeed one of Jaya Chandra's line be referred to.

‡ In connection with this circumstance note the southern origin of the Bais, with whom the Tíars of Sultánpur claim kindred.

Pedigree of the Bachgoti Talukdars of the Sultánpur district.

Baryár Singh.		Asal Rái (parganah Asal).		Ráj Singh.
Gunghé Singh.	Ghátam Singh.	Asar Singh.		
Ganpat Singh.	(Mahrápur &c., district Pratápgarh).	Asar Deo.		Ráp Chand.
Gárah Deo.		Ratan Deo.	Jái Chand Singh.	Ján Rái.
Jamnábáhn.		Bál Deo.	Tilok Chand (Tátar Khán).	Pirchúpat Singh.
Jagdís Rái.		Tipai Rái.	Fatah Sáh. Bazít Khán.	Dandá Rái.
Balbhaddra Singh.		Sugrín Sáh.	Hasan Khán.	Khán Deo.
Pratáb Sáh.		Birbhan Sáh.	Daud Khán.	Rám Sáh.
Mahá Singh.		Maháráj Deo.	Khánkhánán Khán.	Mán Sáh.
Mohan Singh.	Amir Singh.	Bijai Chand.	Bahádur Khán.	Kirat Sáh.
Gárdatt Singh.	Dhan Singh.	Jamaíyat Rái.	Ismaíl Khán.	Lall Sáh.
Bakhtáwar Singh, M. Dar-yao Kuar.	Pahár Singh.	Jio Naráin.	Majháwar Khán.	Hem Sáh.
(Gárahpur).	Sagrám Singh. Mírhán Singh.	Prithwíráj.	Zabrdast Khán.	Nirde Singh.
	Sarbajit Singh. Dalthaman Singh. Bhikam Singh.	Jadu Rái.	Roshan Ali Khán.	Lachman Singh, Mán Sáh.
	Sarbjit Singh. Shiodatt Singh. Kálka Bakhsh.	Birbhaddra Singh.	Shio Singh Rái. Ali Bakhsh Khán.	Chatrdharí Singh. Nand Bahádur.
	Drigpál Singh. Pirchúpál Singh. Shiodatt Singh.	Shio Singh Rái. Ali Bakhsh Khán.	Shiodisat Naráin.	Shankar Singh.
	Bajináth Singh. Singh. Jagat Bahádur.	Mitr Sen Jit.	Asbraf Ali Khán.	Dunyapat Singh. Sukhráj Singh.
	(Pratáb. Pratáb. pur. pur.) Anant Prashád. (Rámpur).	Rup Singh.	Khairát Ali.	Isr Singh.
		Rám Bakhsh.	Chatr Singh.	Mádhopratáb. (Kárvár).
		Ragonáth Singh. Rám Kalandar.	Mahomed Ali. (Hasanpur).	
		Rástam Sáh.		
		Rámprakásh.		
		Shiodyal Singh. Gárdatt Singh.		
		Shankar Bakhsh. Máduo Singh.		
		Dalpat Singh.		
		Rástam Singh.		
		(Bhadaiyan).		
		Kamtáprashád. (Bhadaiyan).		

THE BACHGOTÍS.

281. The Bachgotís are an offshoot of the great Chauhán tribe, the creation of which took place about two thousand years ago, amid awful solemnities, under the following memorable circumstances. The Munis, or devotees, who have their habitation in the sacred Mount Abú, having been attacked by Daityas or evil demons, kindled a fire and assembling round it prayed for aid to Mahadeo. From the firefountain issued successively the eponymous heroes of four Kshattriya clans. First appeared Prithwídwára, or Parihár, next appeared Chalúk, and after him came Pramara, the ancestors respectively of the Parihár, Solankí, (or Chálúkya) and Ponwár Rájputs. But all alike failed to accomplish their destined purpose. "Again Vasishta seated on the lotus, prepared incantations; again he called the gods to his aid; and as he poured forth the libation a figure arose, lofty in stature, of elevated front, hair like jet, eyes rolling, breast expanded, clad in armour, with his quiver filled, a bow in one hand, and a brand in another four-handed, whence the name Chauhán The Brahmins were made happy; of his race was Pirthí Ráj (Prithora)."*

282. On the defeat of that prince by Shaháb-ud-dín Ghorí and the subversion of the Hindú monarchy of Delhi, the Chauháns in general, with little better fortune than their leader, were, it is said, singled out for especial persecution. In the dispersion of the clan which then took place, two brothers, Baryár Singh and Kans Rai, descendants of Cháhir Deo, Prithwí Ráj's brother, fled from Sambhalgarh, and, wandering eastward, at last settled, about the year 1248 A. D., in the village of Jamwáwan Ratan, in the Sultánpur parganah. Even here, however, they felt themselves unsafe, while they continued to bear the name of their proscribed race, so they deemed it prudent to adopt another to which they were equally entitled, and which they might own with equal pride. If they belonged to the *stock* of their four-handed progenitor, they belonged also to the *gotr* of their creative saint. They accordingly resorted to the device of concealing their lineal beneath their spiritual descent, and

* Chronicles of Oonao, page 56, quoting an account translated by Colonel Tod.

adopted the designation which they have since retained of Vasishtagotís, colloquially Batasgotís, or still more commonly Bachgotís.*

283. A second version of this story is that Rána Sangat Deo, great grandson of Cháhir Deo, had twenty-one sons. Of these, the youngest succeeded his father, in consequence of an agreement to that effect made in his old age, when he married a bride of the Touhur clan, and of the house of Jíla Pátan. The other sons sought their fortunes in other parts.† Baryár Singh and Kans Rai went to Mainpúrí, and there joined the army of Alá-ud-dín Ghorí,‡ then starting from that place on an expedition against the Bhars, and thus found their way into Oudh.

284. Both these accounts concur in attributing the advent of the Bachgotís into Oudh to Mahomedan influence; but the one declares they were *driven* before the invaders, the other that they were *led* by them. It is in favor of the first that it leaves a space of fifty-five years between Prithwí Ráj and Baryár Singh, and thus accords with the common belief that the latter was a descendant of a brother of the former; it also affords a possible explanation of the assumption of the name Bachgotí. On the other hand, there are grounds for casting doubts upon the tale of Baryár Singh's flight from Musulman persecution. In the first place, there is a suspicious silence about the doings of Baryár Singh's ancestors, during the fifty-five years interval. Again, the independent legends of the Palwárs assert that they settled in the Faizabad district in 1248 A. D.,§ the very year, that is, Baryár Singh is said to have come to Oudh, and yet there is no pretence that they had rendered themselves particularly obnoxious to the hatred of the Musulmans. Nor were the Palwárs the only settlers contemporary with the Bachgotís;

* Vatsa would appear to be the Sanskrit name of which Batas is the colloquial form, and a sage of that name is mentioned by Manu (Chapter VIII. 116) as a miracle of veracity. But Vasishta is plainly mentioned in the story here given; and it may be added that he was one of the "ten lords of created beings" (Manu Chapter I. 35), while Vatsa had no creative functions delegated to him. I am simply connecting two legends, however. The Bachgotís of these parts go no further back than the word Batasgotís (Vatsa Gotís) with the advantage, perhaps, of accuracy on their side. Vatsa Gotes may be found among other clans, e. g., Bhoonhar (Elliot's Supplementary Glossary, Bhoonhar).

† Elliot's Supplementary Glossary.—Chouhan.

‡ Fyzabad Reports.—Aldemow, s. v. Rajkomars.

§ See Fyzabad Settlement Reports, Nos. II. and III.—Soorhoorpoor and Manjhowra, page. 3.

the thirteenth century, if clan traditions be believed, witnessed numerous Kshattriya immigrations into Oudh; and it is impossible to conceive that they sought refuge from Mahomedan tyranny, for governors of that creed had been established in the province, since very soon after Prithwí Ráj's overthrow.* Least of all, moreover, was the spot selected by Baryár Singh calculated to secure that end; for Jamwáwan lay within a mile or two of Kathot, which is said to have been made the head quarters of a Musulman officer simultaneously with the reduction of Sultánpur. Baryár Singh would thus have been thrusting his head into the lion's mouth, a dangerous experiment, which his character, as painted by tradition, forbids us to suppose he was incautious enough to attempt. On the whole, it seems more probable that Baryár Singh was the friend of the Musulmans rather than their foe.†

285. Shortly after his arrival in Jamwáwan, he chanced one day to be leaving the village accompanied by his servant, a Kahár, when the latter suddenly perceived a serpent on the ground with a kharchil‡ perched upon its hood, and, unfortunately for himself, drew his master's attention to the sight. For the learned in such matters have pronounced this to be an infallible omen that the beholder will sooner or later wear a crown, and Baryár Singh became indignant at the prospect of a low caste menial rising to such an exalted rank. With curious inconsistency, therefore, and proving by his very deed the vanity of the superstition by which he was actuated, he drew his sword and killed his companion on the spot. He then returned home, and complacently narrated the incident to Kans Rai, who taking a widely different view of it from his brother, left him in disgust, and went to Chandrkona.§

* See para. 288.

† A short note may not be out of place here. Tradition attributes the foundation of Kathot to the time of Alá-ud-dín Ghori, the captor of Kusbhawanpur. According to the account given in para. 283, it was with Alá-ud-dín Ghori, that the Bachgotis came to Jamwáwan. Now, I have elsewhere given my reasons for thinking that the captor of Kusbhawanpur was a contemporary of Shaháb-ud-dín Ghori, and Mr. Carnegie suggests that the Alá-ud-dín Ghori of Bachgoti story refers to a "later monarch of the same dynasty," of which I think none would be more likely than Shaháb-ud-dín. Again the Bachgotis of Pratápgarh say it was in 1252 s. (1197 A. D.) that they came to Oudh. These facts all point to the possibility of the Bachgotis having come with Shaháb-ud-dín.

‡ The name of a bird.

§ To the east of Rewah territory and to the south of the Kimúr range between Sirgúja and Suhágpur, there is a district called Chauhákhhand. The occupants trace their descent from the Mainpúri Chauháns, and call the district Chandrkona (Elliot's Supplementary Glossary, s. v. Chouhan). Local accounts say Chandrkona is near Gys.

286. At that time Rám Deo, chief of the Bilkharya Dikhits, was the most powerful rájah in this part of Oudh ; his capital was at Kot Bilkhar, some miles east of Pratábgarh, but extended on the north-west beyond Jamwáwan.* Baryár Singh, now left alone, entered into his service, and, favoured by fortune, soon rose to be commander-in-chief of all the Bilkharya forces. He then divulged the secret of his Chauhán descent, and, being thus shown worthy of the honor, received the rájah's daughter in marriage. Nor was this the limit of his prosperity. Rám Deo, grown old and feeling his end approach, abdicated in favor of his son Dalpat Sáh, and retired to Allahabad to die by the side of the holy river; and Dalpat Sáh being a minor, Baryár Singh availed himself of the opportunity thus thrown in his way to seize the reins of government. News of this came to Rám Deo's ears, and he despatched a letter to his son, advising him to have Baryár Singh assassinated, and so clear his path at once of so dangerous a rival. This highly important missive, however, fell by accident into the hands of the intended victim, who acted, (*mutatis mutandis*, so far as was necessary in his own interest) on the hint it contained and had Dalpat Sáh immediately put to death†. He then ascended the throne without opposition, and thus founded the Bachgotí Ráj.

287. Baryár Singh had four sons, Asal, Gunghé, Ghátam, Ráj, of whom the last is said to have been the youngest and by a different wife ‡ from the other three. Ráj Sáh succeeded his father to the exclusion of his elder brothers; Ghátam received Barha, Mahrúpur and other villages in the Pratábgarh district; Gunghé portion of parganah Chánda; and Asal, the parganah which still bears his name.

288. Ráj Singh had three sons, Rúp Chand, Isrí Singh and Chakr Sen. The last, though again the youngest, obtained Bilkhar; and as his descendants are confined to the Pratáb-

* Some Brahmans in Asal assert that they received Sankalp grants from Rájah Rám Deo.

† This tale is very much like one given in one of the episodes of the Mahábhárata.

‡ Ráj Singh's mother is said in the accounts given to me to have been a daughter of Rájah Mán Singh of Jaipur.

garh district they call for no further mention here. The fortunes of the other two branches require to be traced in some detail.

289. Rúp Chand first went to Dikhauli, and afterwards to Kúrwar, both in the Sultánpur parganah, of which his descendants now hold by far the greater part. Of his two sons Júra Rái and Nukat Rai, it is enough to say of the latter that he received Mahmúdpur Katáwan, which is still in the hands of his posterity. With this exception, the history of Rúp Chand's line is continued in that of Júra Rai, the ancestor of the two principal houses of the Bachgotí clan, his two sons, Prithípat Singh and Jai Chand Singh, being the ancestors respectively of the Hindu Bachgotí Rájah of Kúrwar, and the Khánzáda Bachgotí of Hasanpur.

290. These two brothers lived a little before the Moghal conquest.* It would be highly interesting to know out of what extent of territory their separate estates were evolved; but even tradition is silent on the point. All that is known about the clan up to this period is that it had already rendered itself notorious for its turbulence and attracted the notice of the historian on this account as early as the reign of Sikandar Lodí.† The first authentic information to be obtained regarding the westward extension of its territory is that by the end of the sixteenth century it had spread over the Ísaulí and Sultánpur parganahs, and was feeling its way still further west into that of Sátanpur or Sathin.‡ But this anticipates the course of events by more than half a century.

291. Prithípat Singh's estate descended to his heirs in a direct line, and there is nothing to record for several generations. The even tenor of its history is indeed once only interrupted. Rájah Hamír Singh died childless, and his widow declared her intention of adopting an heir to her deceased husband. Bábu Dunyapat and Bábu Sukhráj, who were next in succession, denied her right to do so, and, as she still persisted in her purpose, they resolved to settle the point

* See para. 292.

† Elliot's Supplemental Glossary.—Buchgottee.

‡ Aín-i-Akbarí.—I speak here only of their westward movements. They held other parganahs, Chánda, Aldemau &c., as well. I need not enumerate them all.

of law at issue in a way more summary than commendable. Crossing the Gúmtí, and proceeding to the fort of Kúrwar, where the widow was residing, they seized her and put her to death. Bábu Dunyapat then entered upon possession of the estate, and on his death without issue was succeeded by Isrí Singh, son of Sukhráj Singh, his brother and accomplice in the deed of blood just narrated. Since Isrí Singh's death the estate has been held by his son Rájah Mádhoprátáb Singh.

292. Jai Chand Singh's posterity have played a more conspicuous part in local history ; the head of the family for the time being is still acknowledged as premier rájah in this part of Oudh. Tilok Chand, son of Jai Chand, says tradition, was a contemporary of Babar, during one of whose eastern expeditions he laid the foundation of the future greatness of his house. Either taken prisoner in battle, or arrested as a refractory landholder, Tilok Chand fell a prisoner into Babar's hands. He was allowed to choose between the adoption of the faith of Islam with immediate liberty, or adherence to his old religion with incarceration for an indefinite period. With many respectable precedents to guide him, he selected the former alternative, and was thereupon received into the emperor's favor.* His name was changed to Tátár Khán, and with it he received the title of Khán Bahádur, or Khán-i-Azam.

293. Tátár Khán had three sons. One Fatah Sáh, whose descendants still hold the Dhamaur iláqa, was born before his father's conversion, and retained the name Bachgotí ; the others, Bazíd Khán and Jalál Khán, were brought up as Mahomedans, and from their father's title coined themselves the new and pretentious name of *Khánzáda*.

294. Of Bazíd Khán, nothing but the name is known ; but his son, Hasan Khán, attained to greater eminence than any other member of his family, and in his time the prosperity of the Khánzádas reached its culminating point. Shír Sháh,†

* I here follow local tradition, but Sir H. Elliot says the Khánzádas must have been converted before the Moghal dynasty commenced, as we read of Bachgotís with Musulman names before that. (Supplementary Glossary, Buchgottee). Perhaps the conversion was indirectly connected with the turbulence already mentioned in Sikandar Lodi's reign.

† It may be noted that this is another of the periods during which the Bachgotís distinguished themselves by their turbulence.

it is said, during his progress from Bengal to Delhi, chanced to make a lengthened halt at Hasanpur, or as it was then called Narwal, the head quarters of Hasan Khán, who, following the policy inaugurated by his grandfather of seeking advancement through the medium of court favour, welcomed his distinguished visitor with a sumptuous banquet, worthy of the rank to which he was aspiring and indeed had recently assumed.* Shír Sháh was much gratified at this mark of attachment and respect; and Hasan Khán, having now placed his foot on the ladder of fortune, soon mounted higher and higher.

295. One day at court a question arose between the Rájah of Rewah and Hasan Khán,† the latter boldly asserting his precedence, the former as positively rejecting his pretensions. "How far then," said Shír Sháh to Hasan Khán, "do your vast territories extend?" "Whose but mine," promptly answered Hasan Khán, "is the very ground on which the royal palace stands?" Shír Sháh, amused at the quick reply, placed Hasan Khán beside him and said that he should be thereafter styled "co-monarch of the supreme masnad,"‡ at the same time delegating to him the power to confer the title of rájah on whom he pleased within the limits of Banoudha. And this last was by no means a barren honor; for, theoretically at least, during the investiture the king-maker stands upon a costly dais, which is constructed of a lakh and a quarter of rupees at the expense of the rájah elect, and, the ceremony over, becomes the perquisite of the occupant.§

296. However, gratifying these tokens of favor to the recipient they were not likely to extinguish the dispute between him and his rival; and it was agreed that the question at issue should be referred to the arbitrament of the sword. Hasan Khán, conscious of his inability to cope sin-

* Elphinstone, 4th Edition, page 388. Shír Sháh assumed the title of king before he had conquered his way as far west as Kananj.

† "Páe-takht bádsháh kis ke ráj men hai?"—It must be remembered that at this time Shír Sháh chanced to be at Hasanpur which appears to give point to the joke.

‡ Bádsháh-i-doem Masnad-i-ala. The last words are vulgarly corrupted into "Masan Dehli."

§ Dr. Butter (Southern Oudh, page 150) says that the Rájah of Hasanpur is the descendant of the Rájahs of Benoudha, the last of whom gave his daughter in marriage to "Gaurí Bádsháh." Dr. Butter takes this person to be Kutb-ud-dín Ghori; but Shír Sháh also claimed to be a Ghori (Elphinstone, 4th Edition, page 384 and 315 note) and the title of Bádsháh only commenced with Babar (see *infra*, para. 368).—Is it possible that Shír Sháh is the "Gaurí Bádsháh" of the story and that Hasan Khán was the rájah who gave his daughter to him? this would fully account for Hasan Khán's good fortune.

gle-handed with his antagonist, at once set himself diligently to work to obtain allies. With the Chauháns of Mainpúrí he appealed to clan-feeling and the ties of kindred, and argued that it was incumbent upon them to strain every nerve to establish the Chauhán's superiority over the Baghel; to Musulman chiefs he pointed out the merit of making common cause with him, a convert to their faith, against the unbeliever; and by such means as these soon succeeded in collecting a vast army. This he led to the appointed rendezvous, but the Rájah of Rewah shirked the conflict, and failed to put in an appearance on the ground. The Khánzáda accordingly returned in triumph, and rose yet higher in the favor of Shír Sháh.

297. In the midst of a courtier's life, Hasan Khán found leisure to pay considerable attention to his interests as a landholder. Not only did he found the present village of Hasanpur, but the estate which thence derives its name is said to have seen its palmiest days while it was in his possession. It may indeed be surmised that the overthrow of the Súr dynasty caused him to retire into private life, for he is said to have died at Hasanpur. A little to the north of the Lucknow road, on the west of that town, may be seen a brick built enclosure of massive construction. In its present dilapidated condition it might be mistaken for the ruins of a small castle; but it was built by Hasan Khán as a family mausoleum, and his remains are said to have been the first deposited there.

298. The mantle of Hasan Khán does not appear to have fallen upon any of his successors; but there are signs that each of them, according to his ability, strove to maintain the dignity and honor of the family. Nor did they allow such sentimental considerations as kinship to interfere with the pursuit of this object. Fatah Sáh's line had, in the four generations that had elapsed since its commencement, done its best to struggle into importance, and had annexed among others a little iláqa known as the "twelve Kanait villages." Upon these Zabrdast Khán, of Hasanpur, long cast covetous eyes; and at last he determined to take possession of them. He accordingly attacked them with a large force, and, in the internecine strife which followed, much Bachgotí blood was spilled on both sides. Zabrdast Khán remained master of the coveted

tract, but to obliterate all recollection of the events connected with its acquisition directed that the name of the village which had been the scene of conflict, Kanait itself, should be no longer used, but should be for the future replaced by Sháhpur. In yet another family quarrel did Zabrdast Khán figure about the same time, but an account of it will be more properly given under the history of Maniárpur.

299. Roshan Alí Khán, son of Zabrdast Khán, was the first to permanently injure the fair edifice which Hasan Khán had reared. At the outset of his career, indeed, his power was equal to that of his predecessors, and it might have remained so to the last, had he not rashly ventured to measure strength with Safdar Jang. He was killed in battle with the Nawáb, and the importance of the Hasanpur family thereby sustained a serious blow.* At that time their estate was in danger of being altogether broken up; as for the next thirty years, during the nominal incumbency of Alí Bakhsh,† adopted son of Roshan Alí Khán, it was held under direct management by the officers of government. Ashraf Alí succeeded Alí Bakhsh; but for five years afterwards a similar state of affairs continued, and it was not until A. D. 1809 that he obtained full control over his estate. This he retained for ten years only, when he died leaving two sons Husain Alí and Khairát Alí, both of whom afterwards ascended the gaddí.

300. Until Husain Alí reached his majority (in 1830), Hasanpur was again held under direct management; in the following year he was admitted to engage for it, and thereafter continued to do so until annexation, with the exception of a short break in 1837-38, the date‡ of which suggests that it may have been in some measure due to the circumstances described in the following story:—"Husain Ali was in 1836 "when the circumstance referred to occurred, about twenty-five years of age, and is an extensive zemindar, holding "much of the land which lies between his residence and "Jagdísapur. It being known that his mother who resided at

* Elliot's Supplemental Glossary, Buchgottee; where Roshan Alí is called Dewan, but says Sir H. Elliot most people deny the right of the Hasanpur Bandhús family to the title of Dewan, which they say belongs only to the Bikharya family, and in practice it is certainly usual to give the title to the latter. (The present Hasanpur title is Rájah).

† After Roshan Alí's death, his widow Bībí Jamaiyat Khán obtained a firmán granting her the Bháda iláqa, forty-two villages, rent-free. They were resumed by Sáadat Alí Khán in 1798.

‡ It may be added also that the name of the government manager, Shere Alí, is the same as that of Husain Alí adversary.

“Bandhúa, a fort lying about a mile south from his residence, Hasanpur, cohabited with a neighbouring zemindar named Shere Ali, and the father of her son-in-law, Husain Ali resolved to put her to death, and one night attempted to execute his intention by setting fire to her residence, which he had surrounded with his armed followers. In the smoke and confusion she escaped, almost naked, with her daughter and another female relative, through an unguarded breach in the wall of the fort and fled on foot to the cantonment of Sultánpur as the nearest place of safety. Neutrality in all private quarrels being deemed essential to the security of the British cantonments in Oudh, she was at first refused admission within the boundary pillars, but was ultimately smuggled into the regimental bazaar, whence she was on the point of being ejected, and would have been murdered by her son, had not Shere Ali opportunely come up with 300 matchlockmen and carried her off. Husain Ali subsequently made another attempt on her life, and got near enough to hack her palkí with his sword; but she again escaped, and is now in a fort near Sikraura with Shere Ali, who abandoned his kôt (small fort), Jaisingpur, twelve miles north-east of Sultánpur, with his villages to Husain Ali, who was expected to take possession of them at the expiration of the financial year (20th June 1837).”*

301. During the mutiny, Husain Alí took an actively hostile part against the English; he was present at the battle of Sultánpur (22nd March 1858) where he commanded the infantry of the rebel army; he was accompanied by his son, who lost his life in the battle. Not having so compromised himself, however, as to be excluded from the benefit of the general amnesty, he was on re-occupation maintained in possession of his estate. He died in November 1860, and the inheritance devolved on his brother Khairát Alí, who was followed in 1869 by his son Mahomed Alí, the present rájah.

302. Bahádur Khán, fifth in descent from Tátár Khán, had two wives. By the first marriage he had issue Ismail Khán, who succeeded him, and by the second Hyát Khán and Dalel Khán. Some accounts state that the two

The Bachgotí-Khánzádas
of Maniárpur.

* Dr. Butter's Southern Oudh, page 157.

latter received an iláqa, Maniárpur, containing one hundred and nine villages as their share of the Hasanpur estate, while others contradict this statement. It seems probable either that they attempted to assert their right to a share but without success, or that they obtained one, and were almost immediately ousted. It is, at least, certain that bitter enmity prevailed between Hyát Khán and Zabrdast Khán, grandson of Ismail Khán, and that no other cause of quarrel is recorded; that Hyát Khán was killed by Ismail Khán, and that both Hasanpur and Maniárpur remained in the hands of the latter.

303. Hyát Khán left six sons, Daryá Khán and five others. Shortly after his death, Daryá Khán and one or two of his brothers went by night to Hasanpur, determined to take vengeance on the murderer of their father, and stealing quietly into his fort found him alone and fast asleep. They now drew near to kill him; but repenting suddenly of their design they spared his life; at the same time to show how far it had been in their power, they took up his turban, sword and slippers which were lying by his side, and left their own instead. When he awoke in the morning, Zabrdast Khán found no difficulty in identifying his midnight visitors, and was deeply moved by their generous forbearance. Determined now to put an end to his feud with them, he set off for Daryá Khán's house in Maniárpur, and to show his appreciation of the chivalrous behaviour of the latter went quite unattended. Daryá Khán seeing him approach fled precipitately into the neighbouring jungle; but Zabrdast Khán, resolved not to have his good intentions thus frustrated, sought an interview with Hyát Khán's widow. Having related to her the events of the preceding night, he urged that Daryá Khán had already exacted a noble and sufficient vengeance for his father's death, inasmuch as he once had the culprit's life in his hands, although his natural sense of honor had forbidden him to play the part of an assassin. By these and similar arguments he gained the widow over to his cause, and by her intercession a reconciliation was effected with her sons also. Daryá Khán took up his residence at Hasanpur, and was entrusted with the management of the entire estate; and, at the same time, in conjunction with his brothers, received a grant of eleven villages for his support.

304. These villages formed the nucleus of the present Maniárpur t'aluka. They received considerable additions even in the time of Daryá Khán, who took advantage of his influential position to enlarge his boundaries whenever the opportunity occurred ; but at his death, which happened about 1743 A. D., a partition took place among his sons and brothers, and the separate properties thus formed became small and unimportant. The majority of them were re-united by Roshan Zama Khán, who could show a rent-roll of Rs. 3,50,000 ; and it was in his time that the consequence of Maniárpur commenced.

305. Roshan Zama Khán died in 1818, and was followed by his brother Basáwan Khán, who survived him but two or three years. Maniárpur then came into the possession of Bíbí Rahmání, widow of Roshan Zama Khán, and from that time until annexation, a period of more than thirty years, remained in the hands of female t'alukdárs. Under Bíbí Rahmání it received several important accessions by what, to European notions, seem rather curious means. She is said to have intended to make the Chakladár, Mír Ghulám Husain, her heir, and he was fully aware of that interesting fact. He accordingly first handed over to her several villages in the Sultánpur parganah in which her estate lay ; and afterwards, not content with this, began to draw upon the neighbouring parganahs of Asal and Isaulí, simultaneously altering the boundary line between them and Sultánpur.

306. Under such auspices there is no knowing to what extent Maniárpur might not have increased, but its prosperity received a sudden check by the untimely (or, perhaps, many thought timely) death of Mír Ghulám Husain ; and Bíbí Rahmání, deprived of her protector, appears to have fallen among thieves ; for it was in her time that the Gargbansís, of whom General Sleeman says so much, first obtained a footing in the estate. Immediately after Basáwan Khán's death in 1821 A. D., Bíbí Rahmání "made Nihál Singh, Gurgbunsee, of Seeheepoor, manager of her affairs. From the time "that he entered upon the management, Nihál Singh began "to increase the number of his followers from his own clan, "the Gurgbunsees, and having now become powerful enough "he turned out his mistress and took possession of the estate "in collusion with the local authorities."*

* Sleeman's Tour through Oude ; I. 142. The following account of the Maniárpur estate is in great measure taken from this work ; but partly also from local sources.

307. In this he was not unopposed, for Rájah Darshan Singh who held the contract for the district interfered ; not as might be expected, in his official capacity and for the protection of Bibí Rahmání, but because he "wished to take advantage of the occasion to seize upon the estate for himself." Unable, however, as a public servant of the State to lead his own troops openly against his rival, he was compelled to secure the co-operation of a powerful t'alukdár, Bábú Baryár Singh, of Bhítí, in the execution of his schemes. Nihál Singh was killed in a night-attack by Baryár Singh (1832), but Harpál Singh his nephew was ready to take his place and continue the struggle at once. Even while Darshan Singh was in office he held possession of the greater part of the disputed property, and when another Názim was appointed (1834), he recovered the remainder, still pretending to hold it for the rightful owner Bibí Rahmání. In 1835, Bibí Basáo, widow of Basáwan Khán, succeeded to the estate ; but Harpál Singh, with great pertinacity, continued to force his services upon her until 1838, when Darshan Singh, a second time Názim, at last proved too strong for him. Next year Bibí Basáo resigned in favour of Bibí Sogura, who in 1843 managed to get the estate transferred from the jurisdiction of the contractor for Sultánpur to that of the "huzúr tahsíl", and so held it till 1845. Mán Singh who then had the contract got it restored to his jurisdiction, and put it in charge of his own officers, until, in the following year, having collected the greater part of the revenue due on it, he made it over to Harpál Singh and Shioambar Singh, who put its owner into confinement and plundered her of all she had left.

308. Bibí Sogura now summoned to her aid Rustam Sáh and other Ráj Kumar landholders, friends of her late husband. A fight ensued in which Shioambar Singh and his brother Hobdár Singh were killed ; and Harpál Singh fled to his fort at Kaprádih. Bibí Sogura escaped, and fled to Lucknow, whence she got orders issued to Mán Singh and all the military authorities to restore her to the possession of her estate and seize or destroy Harpál Singh. The death of the latter occurred soon after, and the Gargbansís then relinquished their hold upon Maniárpur ; and though they subsequently, with the connivance of a revenue-farmer, secured some portion of it for themselves, their connection with the so called management of it finally terminated on the death of Harpál Singh.

309. In 1847, Mán Singh was superseded in the contract by Wájid Alí Khán, who was commissioned by the darbár to reinstate Bíbí Sogura, and brought her with him from Lucknow for that purpose. Soon afterwards, however, he made over part of her estate to his friend, Bakir Alí of Isaulí, and another part to Ramsurúp, son of Shioambar Singh, for a suitable consideration, and left one-half only to Bíbí Sogura. After no little hesitation she agreed to accept this on condition that the revenue demand upon it should be considerably reduced. But not only was no remission made, but she was required by the Názim to pledge all the rents to Husain Alí Khán, the commandant of a squadron of cavalry on detached duty under him. Bíbí Sogura again appealed to the influence of her friends at court, and orders were reiterated for her restoration to the whole of her estate; but Wájid Alí Khán, completely disregarding them, made over or sold several villages to Raghbar Singh, uncle of Mán Singh, who killed Bíbí Sogura's agents in the management, plundered her of all she had of property, and all the rents which she had up to that time collected for payment to Government, and took possession of the villages transferred to him. Wájid Alí soon after came with a large force, seized the lady and carried her off to his camp and refused all access to her. At last, when she became ill and likely to sink under the treatment she received, he made her enter into a written engagement to pay to the troops, in liquidation of their arrears of pay, all that he pretended she owed to the state, and handed her over to Ghafúr Beg, a commandant of artillery, in whose hands she fared much the same as in those of Wájid Alí Khán.

310. Aghá Alí, who superseded Wájid Alí in 1849, directed that martial law should cease in Maniárpur, but Ghafúr Beg and his artillerymen were too much for him, and refused to give up possession of so nice an estate, which, in spite of all the usurpations and disorders it had suffered, still possessed a rent-roll of a hundred thousand rupees a year. At this point in the fortunes of the unlucky Bíbí Sogura, General Sleeman made his tour through Oudh; and, on hearing of his approach, Ghafúr Beg moved off with his captive to Chandolí, where she was treated with all manner of indignity and cruelty by the artillery. The Resident represented the hardship of her case to the darbár, with a consciousness, at the same time, that there was a very slender

chance of her obtaining any redress. She recovered her liberty at last in 1851, and, after surviving all her troubles and misfortunes, died at a good old age in 1866. She left her estate by will to Bábú Akbar Alí Khán, who died last year; and a female t'alukdár, Bíbí Ilahí Khánam, his widow, again holds Maniárpur.

311. When Rúp Singh migrated from Bilkhar to Di-khaulí, his brother Asre Singh, ancestor of the Ráj Kumár Bachgotís, settled a little further to the east, in the same parganah, in the village of Púre Bágh Rái. Almost immediately, however, he moved to Bhadaiyán, which, standing in the midst of ravines and jungles, perhaps recommended itself as a suitable position for a fort, and here the head quarters of the Ráj Kumárs have since remained.* The next event in the history of his house is its colonization of Trans-Gúmtí territory. Bijai Chand, eighth in descent from Asre Singh, had four sons, Jamaiyat Rai, Jio Naráin, Jalip Rai and Harkarn Deo. Jamaiyat Rai remained in Bhadaiyán; the others led colonies across the Gúmtí, whether they were followed in the two succeeding generations by Horí Rai, a son, and Madkar Sáh, a grandson of Jamaiyat Rai. "It is believed to be about 250 years "since the offspring of Baryár Singh, having become too "numerous to find room on the right bank of the Gúmtí, "and powerful enough to encroach on the property of the "their neighbours, crossed over to the left or Fyzabad bank, "and by degrees established six colonies." Further allusion to these would be a work of supererogation on my part, the more so that a full account of them may be found in Mr. Carnegie's printed Aldemau Report.

312. The house of Bhadaiyán has little history that would repay perusal. It had the ordinary petty encounters with its neighbours, but none of them have been of sufficient interest to merit any detailed notice. An exception may, perhaps, be made in favour of the siege and destruction of the Bhadaiyán fort which took place between thirty and forty years ago. This fort was defended by the then t'alukdár Shiodyal Singh, against two chakladárs, both of whom fell during the siege. It was at last destroyed by the British troops under

* The Ráj Kumárs who are said to be descended from Ráj Singh, *i. e.*, the same son of Baryár Singh as the Bachgotís of Sultánpur, adjoin them and separate them from their more distant kinsmen, the Rájwáras.

Colonel Faithfull, but re-built by Shiodyal Singh's son, Shankar Bakhsh, and maintained by him for some time in 1836 against the chakládár, who at length took and demolished it.*

313. The term Ráj Kumár is commonly applied to the junior branches of all houses in which a ráj exists : and thus there are Ráj Kumár Bais and Ráj Kumár Kanpuria as well as Ráj Kumár Bachgotís. And the only explanation I have heard of the last named being so called is in accordance with this practice, viz. that it is to distinguish them from their brethren, the Rajwárs, who could once pride themselves on their chief being a rájah. They are the only ones, however, with whom this distinction has superseded the broader appellation of the clan.

314. Though confined to narrower limits than their kinsmen of the line of Ráj Sáh, Gunghé Singh's descendants, occupying, as they do, the greater portion of parganah Chánda, are still entitled to take rank among the principal families of the district. Gunghé Singh had three sons, Ráj Singh, Ganpat Singh and Harpál Singh, the first and last of whom kept their old name of Bachgotí, and obtained lands in the Pratábgarh district, to which their history belongs. Ganpat Singh had two sons, Rám Deo, and Gárab Deo ; from the former sprung the Khánzádas of Morainí, the latter is the ancestor of all the Hindú Rajwárs. I have not yet said to whom this cognomen is due ; it would have been an anachronism, indeed, to apply it to any generation yet mentioned, for it originated only with Jamnibhán, a son of Gárab Deo.† Jamnibhán is said to have been distinguished both for martial prowess and intellectual ability, and, by a judicious use of these rare gifts, to have considerably extended the already large possessions of the Bachgotís. With the unanimous consent of his connexions he assumed the title of Rájah, and his immediate relations, in consequence of the dignity they borrowed from the circumstance, were thenceforward styled "Rajwár." To his descendants, however, the name only remained, while the substance disappeared. In the very next generation his ephemeral principality was dissolved ; the ordinary law of partition was reverted to, and his son Kalián Sáh received

* Dr. Butler's Southern Oudh, page 118.

† The zemindárs of Chánda were still called Bachgotís when the Ain-i-Akbári was composed.

the separate estate of Gárabpur. The remainder of his domains passed to a second son, Jagdís Rái, in the third generation from whom they were split up into three estates, Pratábpur, Rámpur and Sarai Kalián.

315. Gárabpur, Pratábpur and Rámpur are now of sufficient importance to have secured sanads for their owners; but the story of their growth is made up of wearisome details. The two latter are principally remarkable for the peculiarity of their tenures; in the first place, though distinct in interest from each other, they contain many villages common to both, in which sometimes there is a third and even a fourth sharer; in the second place, each of the properties thus curiously constituted is, though a t'aluka, in possession of a co-parcenary community.

316. Regarding this portion of the Bachgotí fraternity, there is little to be said except that it still monopolises nearly the whole of the paraganah, Asal, which it considers to be its birthright by inheritance from Asal Rai, who won it with the sword from the earlier Bais and Bhadaiyan occupants.* Either of their own free will, or because there have been no elder sons capable, by force or otherwise, of convincing their younger brothers of the advantages of a custom of primogeniture, they have all alike remained in a common level of obscurity. Their traditions go back to a time in the distant past, when a single share in a partition was represented by six thousand bígahs; but, at the present time, their villages are more minutely subdivided, perhaps, than any others in the district. Their principal estates, of which the rest are mostly offshoots, are Tissundí, Kaliánpur, Bháda and Píparpur.

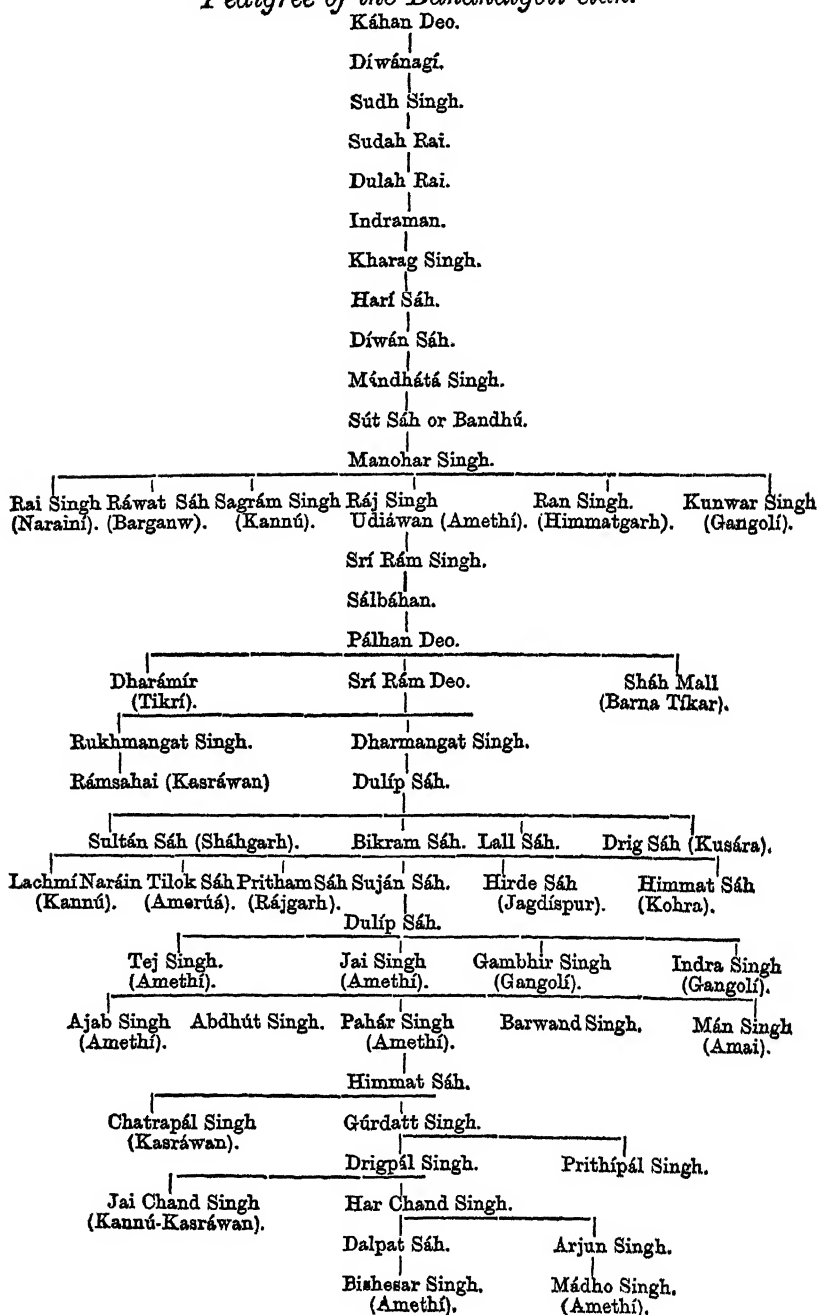
317. Under native rule, the Bachgotís of Asal were not a whit behind the rest of their clan in turbulence and audacity; and the following story is told as an illustration of their character. On the arrival of a new government official among them, they pointed out to him the tombs of various of his predecessors, disapproval of whose rule they had testified by successful armed resistance; and, as an appropriate comment on this cheerful exhibition, requested him to carefully

* Tissundí, for instance, contains 20 hadbast villages, of which 16 are said to have been taken from the Bhadaiyan and the remainder from the Bais.

observe those monuments, and bear their import well in mind in the administration of his office !

THE BANDHALGOTÍS.

318. The Bandhalgotís, Badhilgotís, or Banjhilgotís, according to their own account, are The Bandhalgotís. Súrjbans by origin, and belong to the particular branch of the clan now represented by the Rájah of Jaipur. About nine hundred years ago, Sudah Rai, a scion of that illustrious house, leaving his home in Narwargarh, set out on a pilgrimage to the holy city of Ayodhya. His route lay across the Amethí parganah, where, near the present village of Raipur, half overgrown with tangled weeds and briars, a deserted and dilapidated shrine of Debí suddenly presented itself to his view. The Bhars then held sway, and few vestiges anywhere remained of Hindú places of worship, so the pious pilgrim resolved to tarry awhile near the one accident had brought him to. Having performed his devotions, he lay down to rest, and in his slumbers saw a vision of the goddess of the fane, who disclosed to him a lofty destiny ordained for him and his descendants ; they were to become hereditary lords of the territory in which he was then a temporary sojourner. Prepared to further to his utmost the fulfilment of so interesting a prophecy he determined to abide thenceforth in his future domains ; and, relinquishing his uncompleted pilgrimage, entered into the service of the Bhar chieftain. His innate worth soon manifested itself in many ways, and secured his elevation to the post of minister. His Bhar master now designed, as a crowning act of favour, to bestow his daughter upon him in marriage ; but a Súrjbans, though he might condescend to serve a barbarian, might not sully his proud lineage by a mésalliance, and Sudah Rai contemptuously refused the proffered honor. The Bhar chief, in offended pride, at once deprived him of his office, and he returned to Narwargarh. But his mind was ever occupied with thoughts of the promised land, and by way of assisting the tardy workings of fate, he collected a picked band of followers and marched against Amethí. The Bhars were defeated with a great slaughter, and the Súrjbans occupied their territory. Sudah Rai established a fort on the spot where he had seen the prophetic vision ; and included therein the ruined shrine, in grateful commemoration of the divine interposition in his fortunes which had occurred there.

Pedigree of the Bandhalgoti clan.

319. After the lapse of a few generations, the line of Sudah Rai threatened to become extinct, for Mándhátá Singh, sixth in descent from him, remained childless in his old age. In the village of Kannú, however, resided Kanak Mun, one of those mighty saints whose irresistible piety carried everything before it. To him Mándhátá Singh poured out his tale of woe, and humbly invoked his aid; nor in vain, for by dint of the saint's prayers and austerities the threatened calamity was averted. A son was born to Mándhátá Singh, and he was at first called Sút Sáh, but, when he was taken to be presented to the saint, the latter suggested that his name should be changed to one more expressive of the peculiar circumstances of his birth, and he was therefore re-named Bandhú. His descendants, to mark their recognition of the important place he holds in their history, have since called themselves Bandhúgotís, the children of Bandhú, or popularly Bandhalgotís.

320. In the next generation this surname belonged to a single individual, for Bandhú was blessed with one only son, Manohar Singh. From this time, however, the family began to increase and multiply. Manohar Singh had six sons, Rai Singh, Ráwat Sáh, Sagrám Singh, Ran Singh, Kunwar Singh, and Ráj Singh, who are conspicuous as having been the first to divide between them the lands they inherited from Sudah Rái. A family quarrel, whether regarding the partition or not is uncertain, arose between them, and they agreed to refer the matter in dispute to Tilok Chand, the illustrious Bais chieftain.* Tilok Chand who, say his panegyrists, was endowed with a happy faculty of settling every troublesome question presented to him in a facetious and off-hand way, at once hit upon the titular signification of most of the brothers' names. "Why," said he, "you all seem to me to be much "on a par, so divide your estates between you, and dignify "yourselves with titles corresponding to your names. Rai "Singh is already a Rai, Ráwat Sáh a Ráwat, Kunwar Singh "a Kunwar, Ran Singh shall be Rána, Ráj Singh shall be "Rájah, and that Sagrám Singh alone shall not remain untitled, I dub him Thákúr." A partition was accordingly made, and each brother, with the exception of the eldest, whose share was as usual larger than the rest, received fifty-six thousand bígahs. The following were the estates thus formed :—

* It is worthy of remark that while the Amethí, Narainí and Barganw accounts all concur in making Ráj Singh to have lived seventeen or eighteen generations ago, the present Bais Rájah of Morarmau represents himself to be seventeenth in descent from Tilok Chand (See Bais pedigree in "Chief Clans of Roy Bareilly District").

Rai Singh,	...	...	Narainí.
Ráwat Sáh,	...	...	Barganw.
Kunwar Singh,	...	...	Gangolí.
Ran Singh,	...	...	Nanáwan.
Sagrám Singh,	...	...	Kannú (Sagrámpur).
Ráj Singh,	...	...	Udiáwan* and Bihta.

It is important to notice that all of these lie on the south and east sides of the parganah.

321. The distribution of titles here alluded to, or a very similar one, is I may remark common to many Kshattriya tribes. The Chandels divide themselves into four families, Rájah, Ráo, Rána and Ráwat, as also do the Gautums,† while the Amethias lay claim to the title of Rájah, Ráo, and Rána.‡

322. Of Manohar's six sons, Ráj Sáh, the ancestor of the present head of the Bandhalgotí clan, is, by general consent, said to have been the *youngest*; if the same evidence bestows on him the title of rájah, it is solely because of an accident of name. But it was nevertheless from this very generation that his house began to take precedence of the rest. Ráj Singh succeeded in adding to the share he originally received those of his brothers Ran Singh and Kunwar Singh. So say the legends, nor is there anything to discredit them; the circumstance is one which does not necessarily postulate any pre-eminence on his part. His two brothers are both said to have died childless; and if at the time of their death, they were living in a state of union with him, he would have been sole proprietor of the triple portion. The lead thus obtained at the outset his descendants were probably enabled to keep, and even increase, by the fact (evidenced by the genealogical table) that for some generations there was a single heir to their estate, which tended to preserve its im-

* The estate of Ráj Singh and his descendants continued to be called Udiáwan until annexation; but it is now so much better known as Amethí that I shall throughout call it by the latter name.

† Elliot's Supplemental Glossary; Chundel and Goutum.

‡ Chief Clans of Roy Bareilly District, page 24.

portance ; whereas it appears that in the collateral branches a contrary agency was at work in the destructive process of subdivision. It was not till the time of Srí Rám Deo, fourth from Ráj Singh, that any troublesome younger sons required to be provided for. Rám Deo had two brothers, Sháh Mall who received the Barna Tíkar estate, and Dharámír who received that of Tikrí.

323. The name of Dharámír refers this event to the reign of Shír Sháh.* As Tikrí lies on the extreme east, and Barna Tíkar on the extreme west of the parganah, it would appear that, up to this time, the southern half of it only was in the occupation of the Bandhalgotís. About half a century later, however, the Aín-i-Akbarí shows they had overrun the entire parganah ; nor are the traditions of the tribe inconsistent with the information thus obtained. Rám Deo's grandson is said to have received as his portion Kasráwan, on the northern boundary of the parganah, while his great-grandson Sultán Sáh got Sháhgarh, intermediate between Kasráwan and the older estates. The full extent of Bandhalgotí conquest was now reached, and henceforward when new estates were required, they had to be formed by subdivision of those already in existence, until in process of time the " thirty-nine zemindárs of Amethí " became a proverbial expression.

324. Most of these changes were silently and gradually accomplished, for the history of even the principal branch of the family is for centuries wrapped in impenetrable obscurity. A faint glimmer of light at last breaks in upon it in the time of Gúrdatt Sáh, a little more than a hundred and twenty years ago. Gúrdatt Sáh followed the then fashionable practice of defying the local authorities, and rendered himself so conspicuous in this respect, that in 1743 the Nawáb Safdar Jang† deemed it necessary to march against him in person. Gúrdatt Sáh shut himself up in his fort at Raipur, where he offered a successful resistance to the besieging force for eighteen days, (a period suspiciously like that of the Mahábhárata); and then, finding the post no longer tenable, made his escape into the neighbouring Rámnagar jungle. The Raipur fort was now destroyed, and Gúrdatt

* See para. 332.

† The account given to me says Shujá-ud-daulah, but this raises a difficulty about dates.

Sáh's estate underwent one of those temporary dissolutions, known as being taken under direct management. From this event, it is said, dates the establishment of the Amethí chief's head quarters at Rámnagar.

325. Drigpál Singh, son of Gúrdatt Singh, recovered the estate. He died in 1798, leaving two sons, Har Chand Singh and Jai Chand Singh. The latter became separate proprietor of Kannú-Kasráwan, the former inherited the remainder of Drigpál Singh's possessions ; and in the well known extent of his inheritance lies the first tangible clue to the progress of the Amethí t'aluka. From his father he obtained one hundred and fifty-three villages, and these alone he held until 1803. In the following year, however, having worked himself into the good graces of the Názim Sítalprashád, he was allowed to engage for the entire parganah, with the single exception of Rághípur. The present rájah contends that he was thus put into possession of no more than had been taken from his grandfather in 1743 ; but there is no conclusive proof that such was the case, or that any of his predecessors had ever held the same position of authority. Nor did Har Chand Singh enjoy it long. In 1810, Sáadat Alí Khán, aided by his díwán, Dyashankar, made a land settlement of the province ; large estates were broken up, and the respective portions of them settled with their rightful proprietors. This measure led to the cancellation of Har Chand Singh's parganah engagement, and he was deprived of all but forty-eight rent-free villages. In the same year, very possibly chagrined at this degradation, he abdicated in favour of his son, Dalpat Sáh. But the policy of Sáadat Alí Khán was too strongly opposed to the spirit of the age to produce any permanent result, and before three years had well elapsed, Dalpat Sáh found himself in possession of all that his father had held before 1803. Arjun Singh, a second son of Har Chand Singh, was then alive ; but forbearing to make any demand upon his elder brother, he succeeded in making a comfortable provision for himself by the independent acquisition of Gangolí.

326. Dalpat Sáh died in 1815, and the estate he transmitted to his heir, Bishesar Singh, was no larger than Drigpál Singh had held at the time of his death in 1798 ; almost immediately, however, it swallowed up several of its weaker

neighbours, of an aggregate bulk equal to half its own ; and then, as if worn out with the exhaustion consequent on such a mighty effort, remained in a state of torpidity for more than a quarter of a century.

327. Bishesar Singh died childless in 1842, and the inheritance devolved on his cousin Mádhó Singh, the present rájah. The Amethí domains were thus augmented by the not inconsiderable estate of Gangolí, but it yet remained for them to receive their last and principal accession. In the year 1845, Maharájah Mán Singh was appointed to the Sultánpur Nizámat, and the first events of his term of office portended but little good to the fortunes of the house of Amethí. The Maharájah was not of a temper to possess the semblance without the substance of authority, and was prepared to make his power felt throughout his district. The ambitious young chief, on the other hand, was equally determined to shape his course exactly in accordance with his own notions of propriety, and if necessary to resort to arms to prevent official interference. Hostilities were the natural consequence of such a state of things, and a grand battle was fought in the year 1845, between the forces of the Názim and the t'alukdár. It was followed by no decisive result, however, and the combatants soon began to perceive that more advantage was likely to be gained by negotiation than warfare. Arrangements were entered into in the highest degree favorable to Mádhó Singh ; and, in pursuance of them, he was in the same year admitted to engage for the revenue of the entire parganah, with the exception of a few estates which enjoyed the protection of the "huzúr tahsíl." From this time he applied himself principally to the consolidation of his now immense domains. Those who readily bowed their heads to the new yoke were maintained in possession, unless they were so unfriended, or their credit was so poor, that they could not furnish the customary security for the payment of their rent, in which case they were without hesitation set aside. The recalcitrant had their villages either handed over to some experienced lessee, accustomed to large and troublesome charges, or to the commandants of the Názim's troops, who took a "qabz" of them. Kannú-Kasráwan and Sháhgarh alone gave any serious trouble the proprietor of the former was not finally overpowered until after three years of stout resistance ; the latter, though it at first lost its independence, recovered it a few months before annexation.

328. In the land settlement which then took place, Amethí shared the fate of all large t'alukas, and was almost completely broken up, but only to be re-constituted in the following year immediately on the outbreak of the mutiny. At the commencement of the disturbances, Rájah Mádhó Singh distinguished himself by the protection and kindness he afforded to some fugitives from Sultánpur, who were endeavouring to make their way into Allahabad ; but afterwards he warmly espoused the rebel cause ; nor was it until the British army under the command of Lord Clyde was encamped before his fort that he tendered his submission. At the land settlement which shortly afterwards took place, he was admitted under the terms of the general amnesty to engage for his estate, and it is now confirmed to him by sanad. It comprises three hundred and twenty-one out of three hundred and sixty-four villages in the parganah, and pays to Government a revenue of Rs. 1,69,776.

329. The present owner of the Amethí estate is ordinarily and correctly styled Rájah ; but how long the title has been in the family I cannot pretend to say with certainty. Ráj Singh and his descendants may quite possibly have borne it for many generations ; there is no tangible proof that they did not, and as little that they did. Gúrdatt Singh, the first of those who lived recently enough to be well remembered, is sometimes spoken of as Bábú, sometimes as Rájah ; Drigpál Singh, his successor, appears to have assumed the more lofty title, but it is doubtful whether he ever obtained any popular recognition of his right to it. Har Chand Singh and Bishesar Singh were unquestionably Rájahs : they are said to have formally received the necessary investiture from the Hasanpur chief. It is interesting to notice that the seal of the former (in which he bears this title) was engraved in the same year apparently as he obtained the lease of the parganah. Dalpat Sáh, intermediate between Har Chand Singh and Bishesar Singh, is commonly called Bábú, the explanation given of which is that during the time he held the estate his father Har Chand Singh was alive, and that it would consequently have been a breach of etiquette for him to adopt the title of Rájah. The present t'alukdár never troubled himself to get his claim to the dignity formally acknowledged by the Rájah of Hasanpur ; before annexation it rested on his

being the successor of those who had previously borne it ; it has now been admitted by the British government.*

330. I now pass on to the history of collateral branches, which may be distinguished into those
The Bandhalgotís : early col- lateral branches. collateral to Ráj Singh himself and those collateral to his descendants. Regarding the first a very few words will be sufficient. It has been seen that the estates founded by Ran Singh or Rána and Kunwar Singh fell almost immediately into the hands of Ráj Singh ; and it was only in the matter of time that those of Rai Singh and Sagram Singh experienced a different fate. By partitions, mortgages, and grants to Brahmans, they gradually dwindled into insignificance ; and what little of them then remained was included in the rájah's general lease of 1846. Barganw alone has retained its individuality and some little importance up to the present time. This may be partly due to the fact that notwithstanding numerous partitions, no separate properties have been formed ; and thus, though a few heads may have now and then been broken in internal dissensions, a broad front has always been opposed to any aggression offered from without. At the same time, Barganw is not as large now as it once was, for up to nine generations ago, it included also Kohra-Mahomedpur, which was then taken from it by Bábú Himmat Sáh, ancestor of the present holders. In the mutiny the zemindárs of Barganw rendered themselves a little conspicuous by evincing a disposition to be troublesome, and a body of troops had to be sent to their villages, where a large seizure of arms was made, after the zemindárs pretended to have given up all they possessed.

331. Of the estates held by the cadet branches of Ráj Singh's house, four only Tikrí, Sháhgarh, Kannú-Kasráwan and Gangolí are worthy of any special mention.
The Bandhalgotís ; later col- lateral branches.

332. The interest that attaches to Tikrí is connected with the history of its founder, which
The Bandhalgotís of Tikrí. is thus told by his descendants. Dharámír received from his brother Rájah Rám Deo, a moderate sized estate of forty-two villages ; but he lived in stirring

* Unless I am mistaken, he is mentioned under this title in some official documents produced by his opponent in the Kannú-Kasráwan case. In those produced by himself I do not think he is so styled.

times, and, being of a warlike disposition, offered himself as an ally to Rájah Hasan Khán, then preparing for the conflict with Rewah. When the hostile armies were pitched in sight of each other, it was agreed that a general battle should be avoided, and that both sides, having appointed champions, should abide the issue of single combat. Dharámír represented the Rájah of Hasanpur, and, after a stubborn fight, in which he himself was covered with wounds, defeated and killed his adversary. In return for this signal service, Hasan Khán ceded to him five large villages, Sarwáwan and others, intermediate between Tikrí and Hasanpur. It reads like a tale of western chivalry that his valour was further rewarded with the hand of a Bachgotí bride.*

333. Broken up by successive partitions on the one hand, and, on the other, hemmed in by territory on which encroachment was out of the question, the importance of Tikrí very soon declined; its present dimensions are indicated by its second name, Athgawan. It was not indeed without difficulty that it managed to resist the attacks of others. About six generations ago Bábú Mán Singh, brother of the then talukdár, received as his portion the village of Amai. According to one account he obtained Tikrí also, but it was not in possession of the donor, and it was therefore a condition of the gift that he should forcibly establish himself in it. He did so, and the previous owners were driven out; but they took refuge in the surrounding jungles, and watching their opportunity surprised Mán Singh in Amai and killed him. This act of retribution has never been forgotten, and the name of the village in which it was perpetrated has become a forbidden word, Badíganw and other terms of similar import being usually employed in referring to it.

334. This may explain how Tikrí and many of its offshoots continued independent until 1846. In the sweeping changes which then took place, they were re-absorbed into the parent estate; but the old spirit of the ex-proprietors is yet but partially tamed, and if the rájah holds any villages the acquisition of which has been of doubtful profit and advantage, I am under the impression it is those to which I now allude.

* This account, it will be seen, differs from that given by the Bachgotís. I think it at all events exceedingly probable that this is the period to which the story of the Bandhalgotí being in the Hasanpur service must be referred.

335. Sháhgarh was founded by Bábú Sultán Sáh, brother of Bikram Sáh. It derives its name from a fort he built, and called after himself. It is reputed to have consisted at first of one hundred and twenty-one villages, and to have been distinguished as "tafrík Sultán Sáhí." If this story were only reliable, it would be of the greatest value in illustrating the growth of the Amethí t'aluka. It would seem to imply that a regular partition occurred, and to define the magnitude of an individual share. The idea of such a partition receives some apparent support, also, from the fact that a few villages are now divided in fractional shares between Amethí and Sháhgarh. But reference to the history of those villages shows that, up to a comparatively recent date, they were held by other proprietors, and that they were *then* divided into two distinct portions, one of which was subsequently included in Sháhgarh and the other in Amethí. Again, Sultán Sáh was one of four brothers, and if a formal distribution of shares took place, those of the three juniors should have been exactly equal, whereas it is not pretended that they were even approximately so. It is highly probable, moreover, that the extent of Sultán Sáh's portion is considerably exaggerated, for it does not appear that Sháhgarh with all its offshoots and acquisitions ever numbered more than one hundred and thirty-two villages.

336. From 1803 to 1810, Sháhgarh was with the rest of the parganah leased to Rájah Har Chand Singh, but was again taken from him by the land settlement of the latter year. It then comprised no more than forty villages, and it had become only half as large again when, in 1846, it for the second time fell into the hands of the Amethí t'alukdár, in the general lease he obtained from Mahárajah Mán Singh. To this summary mode of dealing with his estate, Balwant Singh, the proprietor, yielded anything but a ready acquiescence, so to silence his opposition, Rájah Mádhó Singh seized him and held him in confinement. In this sorry plight he remained at the time of General Sleeman's tour. "Mahdoo Persaud, of Amethee in Salone" writes the Resident "has lately seized upon the estate of Shahgurb, worth twenty thousand rupees a year, which had been cut off from the Amethee estate, and enjoyed by a collateral branch of the family for several generations. He holds the proprietor

“Bulwunt Singh in prison, in irons, and would soon make away with him were the Oude Government to think it worth while to enquire after him.”

337. This passing allusion was not by any means the extent of the interest the Resident took in the fortunes of the luckless Balwant Singh. On his return to Lucknow, he brought the matter before the darbár, and, though some time first elapsed, ultimately succeeded in procuring the release of the captive and the restoration to him of his estate. These events happened at a critical juncture for Balwant Singh, that is about the end of the year 1855, for had they been delayed but a few months longer, Sháhgarh would have been in Amethí at annexation, and so must have remained permanently incorporated with it.

338. When gratitude goes hand in hand with self-interest it seldom halts, and it is not surprising, therefore, that Bábú Balwant Singh was a warm adherent of the British cause during the disturbances of 1857. He distinguished himself by the good service he then rendered, and now holds the estate he recovered in 1855, with a title protected by a t'aluk-dárá sanad.

339. The common account of the origin of Kannú-Kasráwan is that it was given in the year 1798 as a “chaurásí”* to Bábú Jai Chand Singh, brother of Har Chand Singh. It consists mainly as its name denotes of the two estates of Kannú and Kasráwan. Of these the former was one of the six shares of the earliest recorded partition, but having gradually with the exception of a few villages become united with the share of Ráj Singh, it was afterwards conferred as a chaurásí on Lachmí Naráin, second son of Bikram Sáh, whose descendants are still resident in it. Kasráwan, also said to be a chaurásí, has been already mentioned as having been given to Bábú Rámsahai, a little previous to the time of Akbar. Whether in the year 1798, Kannú was in the hands of Rájah Har Chand Singh is open to doubt, but it may be positively asserted that Kasráwan was not. Kannú fell an easy prey to Jai Chand, but it was not till eight years after

The Bandhalgotis of Kannú-Kasráwan.

* See para. 340, note.

that he established himself in Kasráwan, and even then it was with the assistance of his brother, at that time lessee of the parganah. These two estates together gave him but sixty villages, to which, before Har Chand's lease had terminated, he added twenty-four more, thus completing the mystic number implied in the word chaurási.*

340. How long this numerical exactitude continued is not clearly ascertainable ; it is enough that the estate increased considerably during the following thirty years. It then began to exhibit signs of approaching decay, and Lall Arjun Singh of Gangolí thought to find a fitting opportunity for making encroachments on it. He paid the penalty of the attempt with his life, for he was killed by Pyrágprashád, one of the sons of Bábú Jai Chand Singh. Pyrágprashád and his brothers now deemed it prudent to leave their homes and flee; but it would be erroneous to suppose that in so doing they were actuated by fear of the consequences of outraged laws, the breach of which they would have to atone whenever they were captured. It was simply that the Názim at that particular time was friendly to the interests of the Gangolí chief; in the very next year another person was appointed to the office, who, without the slightest scruple, re-admitted the fugitives to engage for their estate.

341. The nominal inclusion of Kannú-Kasráwan in the Amethí lease, in 1846, the proprietors quietly ignored. Rájah Mádhó Singh accordingly availed himself of the influence of his friends at Lucknow to procure the issue of a sentence of outlawry against them, coupled with the confiscation of their estate; and even these orders only took effect in 1849, when after a good fight in which they were worsted, they were convinced that further resistance would be unavailing. Thenceforward they became as thorns in the side of their victorious rival, who was compelled to fix military detachments here and there in order to check their raids. This desultory struggle was relieved by a single event of note ; in 1853, Rájah Mádhó Singh

* According to the Bandhalgotis the second son of the Rájah of Amethí always received a "chaurási," but there is no satisfactory proof of the custom. I think it possible that the statement is based on Jai Chand's estate having at one time answered to the description. "There is no Chowrasee, says Sir H. Elliot (Supplemental Glossary; Chowrasee) even though it may have dwindled down to ten or twelve villages, of which every "originally component village could not be pointed out by the zemindars." This is not the case in Amethí; nor is Amethí among the numerous examples Sir H. Elliot gives.

contrived to bring about the death of Bikrmajít, a brother of Pyrágprashád, and thus in some measure avenged the death of his father Arjun Singh.

342. At annexation the surviving brothers were for a while reinstated; but, though Bhagwant Singh, son of Bikrmajít, did good service with Sir Hope Grant's force in the mutiny, the restitution of his estate to him on re-occupation became impossible; it was in the rájah's possession at annexation, on whom it was, therefore, necessarily bestowed in perpetuity. The circumstances of the family, however, received no little extra-judicial consideration; and the rájah at last consented to make them a pecuniary allowance, on the understanding that they should cease for ever to prosecute their claim to Kannú-Kasráwan. As they infringed this condition, the rájah declined to fulfil his part of the engagement, and they then instituted a civil suit against him, the termination of which was that they were declared to have forfeited all claims arising out of the agreement on which they sued.

343. Gangolí was, like Kannú, one of the estates formed by the first known partition, which almost immediately passed into the possession of the present rájah's ancestor. After the lapse of some generations, it was given by Jai Singh, the head of the family at the time, to his brother, Indra Singh, whose descendants continued to hold it, (except from 1803 to 1810), under independent engagement with the local authorities until 1815. Lall Arjun Singh, son of Rájah Har Chand Singh, then appropriated it. The current account of this transaction is that it was given to him by his father as a chaurásí; but this slurs over the important difficulty of the so-called donor's want of control over it at the date of the alleged gift. When Arjun Singh took it, moreover, it consisted not of eighty-four, but ten ordinary villages; its inadequacy for the support of a rájah's brother remained to be rectified by several subsequent accessions. The story of Arjun Singh's death has been already told in connection with Kannú-Kasráwan; he left to his son, Mádhó Singh, the very respectable inheritance of one hundred and one villages, acquired during a short period of twenty-seven years. In 1842 Rájah Mádhó Singh also succeeded his cousin Bishesar Singh in Amethí; and his two estates becoming thus blended together, the separate existence of Gangolí terminated.

344. Occupying almost the centre of the Amethí parganah lies a cluster of villages, the principal of which is Bihta. The exproprietary residents style themselves Bandhalgotís, and their claim to do so, in the present day, at least, is generally admitted; but otherwise they are thorough Ishmaelites, debarred from all social intercourse with the remainder of the clan. They are, indeed, of all the Bandhalgotís the only ones who cannot point to the name of their ancestor in the general pedigree. As to their location in their present seats they talk vaguely of a grant of land they received from the emperor Akbar; or, with more candour, admit that they know nothing whatever about it. The qánúngoes say they represent a very old stratum of society, more ancient even than the Bhars, an acme of antiquity which their namesakes leave unchallenged. A tappah to which Bihta gives its name is unanimously represented to be one of the oldest possessions of the rájah's family, and yet the residents claim to have held it in the yet more remote past. From all these facts it would appear that (with the single exception, perhaps, of the Bais of Udiáwan) the Bandhalgotís of Bihta are the oldest proprietary body in the parganah.

345. This goes a very little way, however, towards explaining who they are; in the absence of all certain information it is permissible to supplement with argument the few facts we are acquainted with concerning them. In the first place, they share with Sút Sáh's descendants the name of Bandhalgotí and yet are altogether unconnected with them. The inference is that either the former or the latter are miscalled, and that it is the former rather than the latter; it is easy to understand why after their subjection they should endeavour to pass themselves off as kinsmen and equals of their conquerors, who, on their side, had little inducement to identify themselves with their defeated foes. But, if they be thus deprived of the name they now bear, it became necessary to furnish them with another, a not very simple task, perhaps, and yet not altogether a hopeless one. It is, under any circumstances, a reasonable conjecture that their chief village was founded by them, and that it received their tribal denomination; if the antiquity of their proprietorship be not over-estimated, it is further probable that it was the centre from which cultivation radiated, and gave its name to a larger

and larger tract, as the process of reclamation went on, until it extended to the entire parganah. Conversely, then, some clue to the now lost name of the tribe should be found in that of the parganah and their chief village.

346. In their present state, Bihta and Amethí certainly bear little resemblance to each other; but this does not show there has always been the same dissimilarity. In the first place, it is an almost invariable rule that a parganah is called after a village, and it should therefore be possible to find the site, occupied or unoccupied, of a former village of Amethí; but, unless my present speculation be correct, I have searched for this in vain. I know of no grounds whatever for concluding that the Amethí of the maps marks the spot where the old village was; it simply denotes the present head quarters of a tahsil. Again, the parganah is properly speaking not Amethí, but Garh-Amethí,* and this points either to its containing two previously separate divisions of that kind, or to a similar conjunction of two of its constituent villages. In this instance, the latter seems the more probable, as there is never known to have been a distinct parganah of Garhá. A village of the name on the other hand is readily found; and that it is the particular one wanted is rendered very likely by the fact that it contains "an old Bhar fort in a commanding position overlooking a lake," while the existence of a brick fort in Garh-Amethí is expressly mentioned by Abul Fazl.† The eponymous village still remains to be discovered; and in its absence Bihta appears to be the most promising field of search; firstly, because Amethí being coupled with Garhá was presumably contiguous to it or at least in its vicinity, and Bihta, though it does not now adjoin Garhá, is within a very short distance of it, and, so far as known, the intervening villages are of comparatively recent creation; secondly, because Bihta can boast an extreme antiquity, and thirdly, because it is known to have been a place of some importance, and the head quarters of a tappah. That Bihta itself is identical with the missing village need only be doubted in consequence of the absence of nominal identity.

* It is called so in the Aín-i-Akbarí and also in documents of comparatively recent date.

† I take this Garhá to be one of the fifty-two mentioned in para. 250.

347. This brings me round again to the question whether that identity did not once exist. What leads me to suggest this is that there are unmistakeable signs of both names having deviated from earlier known forms. Bihta alone is now the name of the village; as that of a *tappah* it is also pronounced *Bishta*; there is the high authority of the *Aín-i-Ákbarí*, on the other hand, for reading *Ambahtí* for *Amethí*.* Thus we have *Bihta* and *Ambahtí*, which differ from each other only to an extent that may be explained by the hypothesis, that, in the former, an elision of the initial short syllable has taken place, a process by no means unprecedented.† Again if in the one case, *sh* has become a simple *h*, the same may very possibly have happened in the other. And if these changes be made the names of village and *parganah* become respectively *Ambishta* and *Ambashtí*.

348. The first deduction from these arguments is that *Bihta* is neither more nor less than *Amethí*, the parent village of the *parganah*; the second is that the pretended *Bandhahgotís* of *Bihta* were originally *Ambashtas*, one of the mixed classes enumerated in *Manu's* code.

It is somewhat opposed to this view that the *Ambashtas* are mentioned in the *Vishnu Purána*, and are there said to belong to the north of India, ‡ while atlases give a tribe *Ambautæ* in the same region. But next to the *Ambashtas* in the *Vishnu Purána* list come the *Parásikas*, and these belong to the north also. At the same time, General Cunningham says that the native name of the famous *Prasū* of *Palibothra* is *Palásiya* or *Parásiya*; and he gives a derivative form of the one *Palásaka*, so that the corresponding derivative of the other is evidently *Parásaka*.§

Now I do not mean to assert that these two tribes are the same; but I am, at least, warranted in saying that the presence of a particular tribe in the north or west is no argument against the existence of its namesake on the east. That the *Ambashtas* in the latter direction alone were re-

* Compare also the loss of the *b* in the word *bamíthá* which is correctly *bámíhí* (*Elliot's Supplemental Glossary, Bumeetha*).

† Thus *Arokhaí* becomes *Rokhaí* (*Ancient Geography* page 38). Compare the common English word *press-gang*, which is an abbreviation of *impress-gang*.

‡ *Ancient Geography*, page 8.

§ *Ancient Geography*, page 454.

ferred to by Manu I do not say ; on the contrary, it is by no means impossible that they were connected with each other ; for, whatever may have been the case regarding the Parásakas, numerous instances might, I believe, be cited of branches of the same tribe being found at a very early period on opposite sides of India ; the Kambojas * of Cochin may serve as an example.

349. The history has now been sketched of each division of the Bandhalgotís as given in or suggested by their own legends ; it remains to notice what is to be ascertained concerning them from other sources. “Some twenty “or more generations ago,” says Mr. Carnegy in his Notes, “there were two brothers in the service of the then “chief of Hasanpur in the Sultánpur district. Their names “were Kínú Pánde and Chuchu Pánde. The first of these “formed an alliance with an Ahíran, and from this union “are descended all the Kanpurias. The other married a “Dharkárin in the rájah’s service, and from her are sprung “all the Bandal, Badhil, or Banjhilgotís, including the great “chief who is third in rank in the province. The “Bandhalgotí tribe on certain occasions still make offerings to “the implement of their maternal ancestor, the bánká or knife “used in splitting the bamboo.”

350. A comparison of this account with that given by the Bandhalgotís themselves raises the question whether they are of Súrajbansí extraction, and settled where they now are after the conquest and expulsion of a horde of Bhars ; or whether they are of hybrid descent and owe the foundation of their fortunes to the service of their common ancestor with the Rájah of Hasanpur. A third origin is assigned to them by Sir Henry Elliot, who says they are a tribe of Rájpúts of Chauhán descent : but I do not know on what authority the statement rests, nor have I been able to find anything in corroboration of it.

351. With regard to the theory which makes their Kshattriya status of local development, the Bandhalgotís freely admit that one of their number was enlisted on the side of

* Calcuttá Review, No. CII, page 306.

the Rájah of Hasanpur in his dispute with the Baghels ; and that in return for services then rendered a tract of land was made over to him by the rájah. Again, while they describe their former home to have been at Narwargarh, the town of Hasanpur was until the time of Hasan Khán, *i. e.*, just until the synchronism in the annals of the Bandhālgotís and Bachgotís, commonly known as Narwal. And further, whereas the Bandhālgotís derive their name from Bandhú, there is contiguous to Hasanpur, a village named Bandhúa ; and a slight eminence on the border of a tank between the two is still pointed out as the site of the residence of the Bandhālgotí servant of the rájah. The story of the Dharkárin alliance may seem to find some support in one form of the clan appellation, for Banjhilgotí is a very possible corruption of Banshilgotí, and though the exact word Banshil does not exist, a very similar one, Bansphor shows that the bamboo splitting industry furnishes the basis of a caste distinction.

352. The reverse of the picture, however, is not quite blank. Whatever the source of the Bandhālgotí traditions, it is curious that in claiming kinship with the Jaipur family they should hit upon, as the home of their ancestor, the very place it occupied before its removal to Jaipur ;* and the strangeness of the coincidence is enhanced by the fact that Sudah Rai's pilgrimage into Oudh agrees in date with† the Cachwaha migration.‡ The imputed veneration of the *bánká* or bamboo knife they explain away by a trifling modification of the name of the instrument for,

Strange ! that such difference should be
'Twixt Tweedledum and Tweedledee !

by the elision of the final vowel, the knife of the bamboo-cutter is transformed into the poniard of the warrior ! And herein, whether consciously or unconsciously, they furnish what is perhaps an indication of western connection ; for the poniard, the professed object of their reverence, is the symbol of Narwar,‡ the very State from which Sudah Rai is represented to have come. With respect to the Hasanpur grant, they assert that Dharámír was the recipient, and that he was not the ancestor of the whole clan, but a younger

* Elphinstone, 4th Edition, page 213. --

† Thornton's Gazetteer, s. v. Jeypur. --

‡ See list of symbols given in the second volume of Prinsep's Antiquities,

brother of the then chief, and founder only of a collateral branch, viz. Tikrí; even he, too, they say was the ally and not the servant of Rájah Hasan Khán.

353. Respecting the alleged Pánde paternity of the Bandhalgotís, it may be noted that Bhusiáwan, by some pointed out as their first resting place in Amethí, is still occupied by a Pánde brotherhood; and in Udiáwan, one of their very earliest acquisitions, tales are still extant of a Pánde proprietor, anterior to the Bais. The Aín-i-Akbarí, moreover, peoples parganah Garh-Amethí with *Bahmangotís*, no doubt identical with those now called *Bandhalgotís*.

354. This, however, is the third inference it has been seen possible to draw from their chameleon-like patronymic; and each of them in some measure neutralises the others. Regarding the termination "gotí," also, the following points are I think worthy of notice. It is commonly said to signify the gote or gotra to which a tribe belongs. "Properly those only are gotes" says Sir H. Elliot "which bear the name of some Rishi progenitor, as Sandilya, Bharadwaj, Bushisht (Vasishtha), Kasyapa; but it has become the custom to call all sub-divisions of tribes, *Gotes*, and according to the Nirnye Sindh, there are no less than ten thousand." Now so far as my information goes, notwithstanding this vast number of gotes, two Rájput tribes only, the Bachgotís and Bandhalgotís, have assumed them as their ordinary designation; and these, by some odd chance, have contrived to settle not only in the same province, but also in immediate juxtaposition. This may, of course, be pure accident; it may be something more.

355. In the quotation given in para. 349, a common origin is assigned to the Bandhalgotís and Kanpurias. This does not profess to follow the traditions of those concerned, which make Chuchu, Chuch or Suchh, progenitor of the Kanpurias and ignore Kínú altogether. The only circumstance bearing on the point that I can find is that *Kánh* is the eponymous hero of the Kanpuria clan, and *Káhan* Deo is the root of the genealogical tree of the Bandhalgotís. This may either be an indication of their common descent or it may have given rise to the story which asserts it. Again, the name of the parganah the Bandhalgotís now occupy has

suggested some connection between them and the Amethias;* but all they have in common is that they both settled in places called Amethí; the one happened to pick up a new name by doing so, the other did not. With respect to matrimonial alliances, the Bandhalgotís give their daughters to the Tilokchandí Bais, Rathors, Bhadaurías, and Bisens of Manjhaulí; and take the daughters of Bachgotís (of the less important houses), Durgbans, Bhále-Sultán, Raghbansí, Bilkharya, Jadbansí, and Bisens of Mánikpur, while there is reciprocity in this point between them and the Baghels, Garhwárs, Chauháns of Mainpúrí and Ponwárs.†

356. Regarding the localities in which Bandhalgotís are found, Sir Henry Elliot particularizes Banoudha and Bundelkhand, and says there are a few also in Havelí Ghazipur. The first are evidently those of Amethí; regarding the others I have not been able to ascertain anything.‡ The Amethí people are under the impression that there are namesakes of theirs in the vicinity of Guptár Ghát near Ayodhya, but local enquiry proves them to be mistaken in this respect. They are more correct in supposing that a Bandhalgotí colony lies a little further north, near Mankápur. A trustworthy tradition ascribes their arrival in those parts to the commencement of the 14th century A. D., and at one time they appear to have enjoyed considerable importance; but a Bisen has occupied their gaddí for six generations,§ and they now retain few vestiges of their former greatness. As to their connection with this northern colony the Bandhalgotís of Amethí make no positive statement; they do not altogether disown it, but on the other hand they do not universally admit that it belongs to their fraternity; some say it is an offshoot of the house of Narainí; others profess ignorance as to its origin. Still further to the north, in the extreme west of Nepal, is a peculiar dis-Hinduized and degraded tribe called Bujhal Ghartí; their superstitions are “neither Buddhist nor Brahminic, but yet tinctured with an early Brahminism, which in its present state is either a rudiment of something that has to be developed or a fragment of something that has fallen into decay.”* If Mankápur was colo-

* Elliot's Supplemental Glossary.—Amethias.

† This is what the Bandhalgotís say. I cannot vouch for its accuracy.

‡ The only books I have been able to consult are N. W. P. Census Report and Dr. Oldham's Memoir of the Ghazipur district, which however should be amply sufficient.

§ I am indebted to Mr. W.C. Bennett for this information.

nized from Amethí, there is something more than the resemblance of their name to Banjhilgotí to indicate that these Bujhal Ghartís represent a continuation of the same northerly migration.

357. I have now given such information as I have been able to collect regarding the history of the Bandhalgotís. It is sufficiently clear on all but the two material points of their origin and antiquity. With respect to the latter, there is no inherent improbability in their statement that they settled in their present abodes as much as nine centuries ago. The account which makes the clan of mean origin gives it an existence of more than twenty generations, so that their own annals, which make the present rájah twenty-sixth in descent from the founder, may easily be credited. Now in private life a generation may be calculated as equivalent to thirty-three years,[†] so that Sudah Rai must have lived between eight and nine hundred years ago. To apply another test, Dharámír lived in the reign of Shír Sháh, so Sudah Rai, who is placed just twice as far back in the pedigree, must have lived about the beginning of the thirteenth century. About the same result, also, is arrived at by following the legend which makes Ráj Singh a contemporary of Tilok Chand; if, indeed, it be not too dangerous to trust to light derived from such a historical will-o'-the-wisp as the Bais chieftain. Even according to the most moderate calculation, therefore, it may be concluded that, whether the Bandhalgotís be of pure Súrajbansí origin, or a spurious tribe, "Nawá Chattrís," as they are sometimes called, their settlement in the Amethí parganah must be referred to at least as early a date as the immigration of any of the acknowledged Kshattriya clans of the district. But as to their origin I forbear to express a decided opinion, leaving it an open question for those who choose to determine on the data I have furnished. I can only say of them as has been said of the Douglasses that "we do not know them in the fountain, "but in the stream; in the root, but in the stem; for we know "not which is the mean man that did rise above the vulgar."

THE KANPURIAS.

358. The history of the Kanpurias has been well and fully told by Mr. W. C. Benett c. s. in his recently published "Family History of the Chief Clans of the Roy Bareilly District," and it

The Kanpurias.

* Latham's Ethnology, I. page 81.

† Prinsep's Antiquities, I. page 251.

is therefore needless for me to undertake the narration of a twice-told tale. I simply allude to the subject that it may not be supposed I am altogether oblivious of the existence of a clan which occupies four out of twelve of the parganahs of the district to which this Report refers to say nothing of their possessions elsewhere.

THE BAIS.

359. There is scarcely a parganah in this district in which at one period or another, a Bais colony
 The Bais. has not been established. In Simrota, before it was overrun by the Kanpurias, they shared the proprietorship with the Raghbansís ; in Chánda stories yet linger of their having intervened between the Bhars and the Rajwárs ; in Amethí, the Bais of Udiáwan still retain some vestiges of their former rights ; the Bais of Gándéo are still the most extensive proprietors in Inhona and Subeha ; the Bhále-Sultáns of Isaulí and Jagdíspur claim descent from the redoubtable Tilok Chand.

360. The Bais of Simrota claim to have received fifty-four villages in that parganah in dowry
 The Bais of Simrota. with a Chauhán bride, from Prithwí-ráj of Delhi ; but, as the fortunes of the Kanpurias rose, theirs declined ; and they are now reduced to the possession of a couple of villages, though a few of them may also be found scattered here and there in cultivation of lands they have now ceased to own.

361. The Bais of Udiáwan profess to trace their descent from Tilok Chand ; but I have
 The Bais of Udiáwan. searched in vain for any point of agreement between their pedigree and that of the Bais of Baiswára. Bijai Singh, their ancestor, they say, who lived when the days of Bhar rule were drawing to a close, married a Bachgotí girl of Asal ; and when taking her home to Baiswára broke his journey at Udiáwan, in the Amethí parganah, then the head quarters of an estate of forty-two villages belonging to a Brahman, Lakhandar, Pánde. Bijai Singh was a favourite disciple of this Lakhandar, who, being childless, induced him by a promise of heirship to render his stay permanent. In due time he succeeded his Gamaliel, and, on his

death, left his estate to his three sons, Son Singh, Bhárat Singh and Ratha Singh, by whom it was divided into three parts (thokes), Sonári, Bháreta, and Tengha. How long the dominion of the Bais continued over Udiáwan is uncertain; but it is now held by the Bandhalgotís, and it is the general belief, corroborated by the *Afn-i-Akbarí*,* that it was one of their very earliest conquests, effected many centuries ago. The Rájah of Amethí, indeed, denies that his tribe was preceded by the Bais at all; and says they were settled in the parganah by one of his ancestors, from whom they received a large jághír for military service. They still occupy many villages in the Udiáwan iláqa, but their proprietary interest in it is now greatly circumscribed.

362. About four hundred years ago, a body of Bais, under the leadership of Baryár Sáh, set out from Gahú-Múnj, (supposed to be somewhere in the Muzafarnagar district) in quest of a new home. The greater part of northern India had by that time passed into the hands of Kshattriyas, and the Bais wandered to the neighbourhood of Inhona and Subeha, before they came to a place which would satisfy the object of their expedition. Here in a tract called Gándéo, containing three hundred and sixty villages, they discovered an ignoble community of Bhars and Dhobís still in the enjoyment of independence. The name, supposed to mark the spot where the famous bow Gandíva was dropped in his flight by one of the defeated heroes of the Great War, suggested reflections full of interest to the Hindús, and thus practical and sentimental considerations concurred in prompting the adventurers to select this as their abode. The reduction of the Bhars and Dhobís was speedily accomplished, and the victors have since been known as the Bais of Gándéo, Gáreu, or Garhai. This commences and at the same time almost ends their history; for the only other event in it worthy of notice is that, in the reign of Shír Sháh, Bhárat Singh, great grandson of Banár Sáh, embraced the Mahomedan faith. †

* That is to say, the Bais are not there mentioned as zemindárs, and the Bandhalgotís are, which means that if the Bais had ever (as is usually believed) been independent zemindárs, they had already ceased to be so.

† Mr. Benett (Chief Clans of Roy Bareilly, page 24,) places this event in the reign of Humáюн, which is much the same thing.

THE BHARSAIYANS.

363. This name is simply a corruption of the word

The Bharsaiyans.

"Bhainsaulían," or natives of Bhainsaul, whence the clan derives its origin. While the Bais of Gándeo were still at Gahú-Múnj, Jaipál Singh, son of Jagat Singh, Chauhán, was chief of Bhainsaul, in the Mainpúrí parganah. He married a daughter of the Gahú-Múnj family, and the issue of this marriage was a son Karn Singh, who, with a band of followers, joined the expedition of Banár Sáh. Shortly after the location of the Bais colony in Gándeo he married the daughter of one of their chiefs, Típú Ráwat; and, there being no sons to stand in his way, succeeded to his father-in-law's estate, consisting of forty-two villages. Karn Singh had two sons, Ráo and Kunwar; of whom the former died childless and the latter had two sons, Báz Singh and Jít Singh. Jít Singh died without issue, and Báz Singh became Musulman, and received the title of Khán-i-Azam Bhainsaulían. His conversion is reputed to have taken place in the reign of Shír Sháh, and his descendants are manifestly the Chauhán-i-Nau-Muslim alluded to in the Aín-i-Akbarí, as occupying the Inhona parganah. Fatah Bahádur Khán, a descendant of Báz Singh, still possesses a t'aluka, Bhowa, consisting of twenty-four villages.

THE MANDARKYAS.

364. The Mandarkyas describe themselves to be Som-

The Mandarkyas.

bansís, descendants of a chieftain Kishen Chand, the founder of the town of Kishní. "Mandala," they explain, in the Sanskrit language signifies an area of sixty-four kos, or one hundred and twenty-eight miles, and such was the extent of Kishen Chand's domains. He was thence styled "Mandalak," or lord of a Mandala, and his descendants Mandalakya, or, by contraction, Mandarkya. But the word Mandala does not appear to possess the particular meaning here attributed to it; it signifies any region or country, and in that sense, is of not unfrequent occurrence, as Kosámbi-Mandala, Chola-Mandala and Garhá-Mandala; but by itself it is altogether meaningless.

365. I venture to offer another derivation of the name which has at least the recommendation of simplicity. The common pronunciation of the name is Mararkya, but it has just been seen that according to the people themselves the

first *r* is an instance of the common colloquial practice of substituting that letter for *nd*, and Mandarkya is the more correct orthography. They imply also that *kya* is a terminal affix only, and that the radical portion of the name is *mandar*. It is true they make *kya* an accumulation of two simpler affixes *k* and *ya*, but this difficulty is disposed of by the fact that they do not always use this combination, as often calling themselves Mandarakas as Mandarkyas.* Now Mándar Sáh is the name of one of their ancestors, second only in importance to Kishen Chand himself, and this verbal coincidence leads me to think that the Mandarkyas take their name from their ancestor Mándar Sáh, just as the Tilokchandí Bais are called after their ancestor Tilok Chand.

366. The Mandarkyas are partly Musulman, and partly Hindú, the conversion of the former being attributed to the time of Shír Sháh. Their apostasy does not seem to have bettered their worldly prospects, for none of them ever acquired large estates. Hindús and Musulmans together they now hold but four villages, and the family is in the last stage of decay.

THE BHÁLE-SULTÁNS.

367. The Bhále-Sultáns put the finishing-stroke, in this district, to the work of Kshattriya colonization commenced by Vikramaditya. Between two and three hundred years ago, Rai Barár,† son of Amba Rai, brother of the then Rájah of Morármáu, commanded a troop of cavalry, recruited entirely from the Bais clan, in the imperial service; and was deputed to exterminate some troublesome Bhars, who, with a fort at Gájanpur, in the Isaulí parganah, held the surrounding country in subjection and grievously oppressed the inhabitants. Having accomplished his task, he returned to Delhi, and presented himself at the head of his troop before the emperor, who, struck with their martial bearing, exclaimed, "Ao, Bhále-Sultán," Come spears of the Sultán! Such a compliment from such a quarter could not be too highly valued, and those to whom it was addressed permanently adopted the surname thus jokingly bestowed upon them,

* According to the Hindús, moreover, the name of one of their clans Chalukya is formed by the addition of the termination *ky* to Chálú. (See Chronicles of Oonao, page 56).

† For a second account of Rai Amba and Rai Barár, (not unknown in this district), See Chief Clans of Roy Bareilly District, pages 22-3.

whence the present name of the clan. It is almost needless to add that Rai Barár received a grant of the territory he had liberated from the Bhars' oppressive rule.

368. Another story* runs that it was the link (bárá), and not the lance (bhálá), that the first Bhále-Sultáns so dexterously wielded ; and that they received their Kshattriya-hood from Tilok Chand, as a reward for the diligence with which they performed their humble office in his service. A third more matter of fact account says that they are probably connected with the Balla, who are included in the Rájcula, and were the lords of Bhal in Saurashtra. But this lays the whole stress on the first factor of the name and leaves the other, an equally perplexing one, altogether unexplained. That it is a corruption there is little doubt. The Bhále-Sultáns are either not mentioned by Abul Fazl at all, or they are the Bais Nau-Muslim of Sátanpur. In either case, the suspicion is raised that they did not take their modern name until after the time of Akbar ; and if so, it hardly bears the ring of imperial coinage. "From this "time (1507 A. D.), says Babar, I ordered that I should be "styled *Pádsháh*;" and from him downwards, this and not Sultán, appears to have been the title affected by the Moghal monarchs.

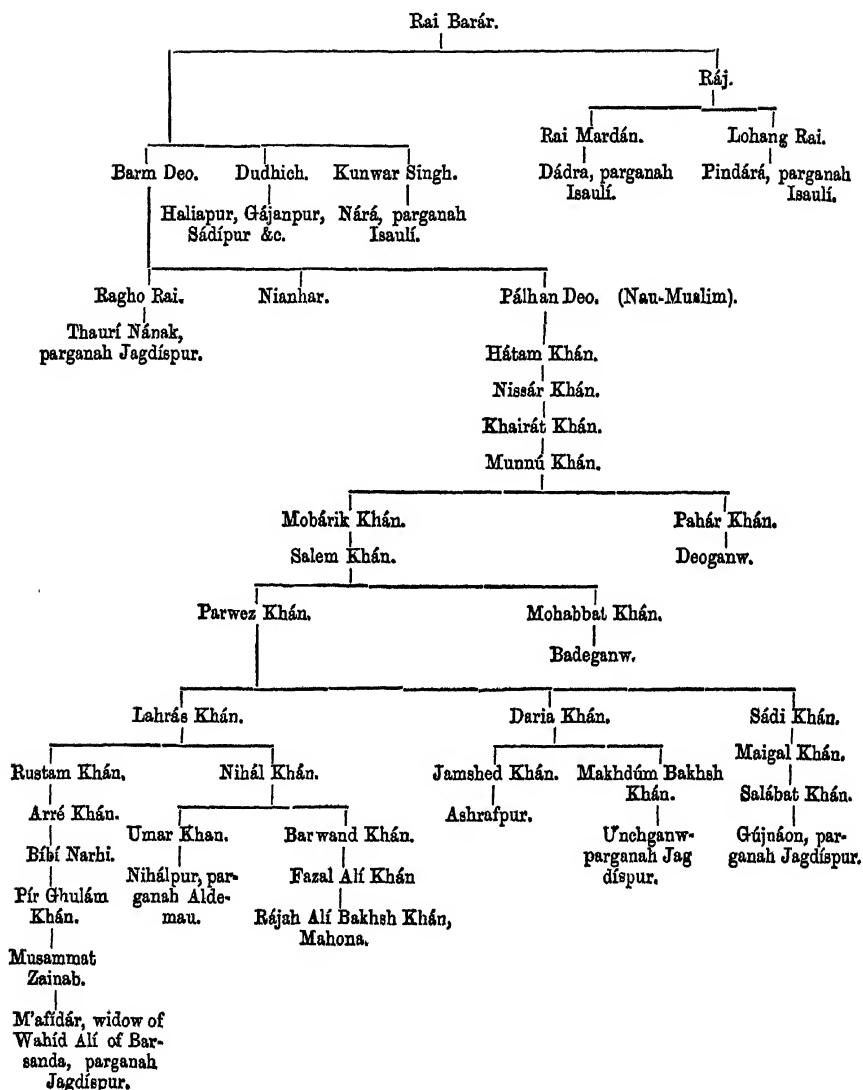
369. It is very probable that the Bhále-Sultáns are the Nau-Muslim Bais of Sátanpur, for they now occupy that locality, and Pálhan Deo, great grandson of Rai Barár, is said to have been converted to Islamism in Shír Sháh's reign ; and the only thing against this view is that the Gándéo Bais *may* have held territory thus far east ; and as they, too, had a Musulman branch, they would then answer equally well to the description given. Assuming the Bhále-Sultáns to be intended, we find them about three centuries ago between the Bachgotís on the east, and the Mandarkyas on the west, and this agrees with their own traditions. The only discrepancy is that the one locates them in Isaulí and the other in Sátanpur, which, possibly, means no more than that the new convert's branch of the clan was the only one then of sufficient importance to be taken notice of, and it is actually represented to be the only one settled in the Sátanpur par-

* Chronicles of Oonao, pages 68, 62.

† Elliot's Supplemental Glossary, s. v. Bhále-Sultán. I may add that in the Ain-i-Akbarí (Professor Blochmann's Text) a tribe Bhále is mentioned in the Hísámpur parganah in the Bahraich Sirkár.

ganah. For Rai Barár is said to have had four sons, Ráj, Kunwar, Dudhíh and Barm Deo; the first of whom received Dádra, Pindára and other villages, the second Nára, the third Gájanpur, Haliapur and others, and the fourth, the father of Pálhan Deo, the estate of Jagdíspur. It must be borne in mind, however, that much of the territory here described was not in their possession at so early a period, and had yet to be acquired. Regarding the details of their conflict with the Bachgotís nothing is known, and the conflict itself even is forgotten, but the manifest result of it is that the Bachgotís were forced back before the growing power of their adversaries out of Sátanpur and Isaulí into their older settlements in Sultánpur. The subjugation of the Mandarkyas, on the other hand, was reserved for Nihál Khán, a descendant of Pálhan Deo. Nihál Khán is the greatest of Bhále-Sultán names, and from the time of its owner dates the existence of a ráj in the tribe. He succeeded to an estate comprising the greater part of the Sátanpur parganah about the year 1715; but even this being insufficient for his ambition, he erected a strong fort, Nihálgarh, on the outskirts of his chief village, and, thus obtaining a good base of operations, began to plunder and annex the estates of his neighbours. This profitable and exciting occupation he carried on with great success for about thirty years, by the end of which time he had become master of nearly all that had hitherto been held by the Mandarkyas of Kishní. His career was at length terminated in 1745 by a quarrel with his cousin Maigal Khán, who had married the daughter of Husain Khán, risáldár and jághírdár of Inhona. Maigal Khán obtained assistance from his father-in-law and attacked Nihál Khán in his fort. Nihál Khán was slain and Maigal Khán took possession of the Jagdíspur estate. His tenure of it was very, brief, however; in 1750, he fell under the displeasure of the tahsildár Mirzá Latíf Beg, who drove him out of Nihálgarh, and established his own head quarters in it. The Bhále-Sultáns failed to recover it, and it has since been the property of the crown. Maigal Khán was succeeded by Rájah Arré Khán, who is principally remembered by land grants which he apparently bestowed rather liberally. After his death, his possessions were divided into several estates, the owners of which did still less to distinguish themselves.

370. The Bhále-Sultáns still hold the greater part of the Isaulí and Jagdíspur parganahs, and two of their estates, Mahona and Bhador, are sanad-t'alukas.

Pedigree of the Bhále-Sultáns.

CHAPTER III.

SETTLEMENT.

371. The formation of a settlement has been authorita-
 Arrangement of subject. tively defined to consist of two distinct operations: the one Fiscal, the determination of the Government demand; the other Judicial, the formation of the Record of Rights: the various steps to be taken in the accomplishment of these objects being—

1. The Adjustment of Boundaries.
2. The Survey.
3. The Assessment.
4. The Record of Rights.

The arrangement here indicated is obviously the most proper for me to follow in this portion of my report.

SECTION I.—Adjustment of boundaries.

372. The demarcation of boundaries having been carried
 Village boundaries. , out by a department specially constituted for the purpose, it would be beyond my province to give any account of that branch of operations. The results, however, require to be briefly noticed, as they paved the way for, and were indeed indispensable to, the farther prosecution of the work of settlement. According to the Summary Settlement list, the district consisted of 3,102 villages, but wherever it for any reason seemed expedient at the time of demarcation two or more of them were grouped together into one. Each newly formed village was then encircled and separated from those contiguous to it by a string of conical pillars erected, where the boundary line was straight, at intervals of 110 yards, and, where it was irregular, at every change in its direction. These pillars were connected in cultivated land by the dividing ridges of the fields which lay between them, and in waste by a shallow indented line about the depth of an ordinary furrow. They were ordinarily made of mud, but where any controversy arose, they were constructed of solid masonry. With water boundaries a different course was followed. Where a

jhál or river separates two villages it is the custom for the riverain owners to cultivate rice down to the water's edge as far as they can plant it, each on his own side, and where a jhál is such that it does not dry up until about the end of February, each goes on planting "jethoa dhán" till they meet in the middle. All that was done, therefore, in such cases was to draw a zigzag line backward and forward from one bank to the other, and erect a row of pillars at its angles on either side, so as to define the space subject to the custom described.* Where three or more villages met, a square masonry platform was erected on the point of common junction. For each of the villages thus demarcated a sketch map was prepared, together with an index explanatory of its lines and angles, and a deed of agreement respecting the boundaries fixed was then taken from the various proprietors concerned.

373. The arrangement of parganahs was next considered.

Parganah boundaries. Lists were drawn up of the villages they were to comprise, and their limits *ipso facto* determined by those of their outermost villages. The parganahs then formed generally coincided in extent with the divisions of the same name which had previously existed; but in some instances two of the old ones were thrown into one, and in others the transfer of a few villages took place with a view to compactness of arrangement.

SECTION II.—Survey.

374. For the ascertainment of the interior details of

each village the usual twofold survey was made: one the scientific, by the Revenue Surveyor; the other, the "khasrah," on the Panjáb system, by the officials of the Settlement Department. In the latter, none but the simplest instruments were used; distances were calculated by means of the chain (27½ English yards), and the measuring rod (8 feet 3 inches). The standard land measure adopted was the Shahjehání bígah, which, being exactly five-eighths of an English acre, admits of easy comparison with that measure, and has also the advantage,

* The same course was at first pursued by the Revenue Surveyor, but he subsequently revised his maps, and substituted a dot-and-stroke line in mid-stream.

peculiar to itself, that the number of yards of which it consists is an exact square. It contains 3,025 English or 3,600 Iláhi yards (of 33 inches); and its side is 55 English or 60 Iláhi yards. The measuring chain was therefore exactly half that side.*

375. This survey, with the exception of the actual manual labor of carrying the chain, which was performed by mirdhas, was made in the first instance by amíns, who were furnished with a plane-table and other appliances necessary for the construction on the spot of a field map or shajrah and the corresponding register or khasrah. With a view to ensuring the accuracy of the total area surveyed, they were first required to prepare a satisfactory outline-map; every portion of the boundary shown in it had to undergo the test of comparison with the corresponding line in the map of the adjacent village, and its production was made a *sine quâ non* for the commencement of interior measurements. The amíns were theoretically supposed to be at the time of their appointment "thoroughly versed" in the system of measurement they were to apply; practically it was found that, although a certain number could be collected from districts where they had had an opportunity of gaining experience, they were not, as a whole, an efficient set, and here accordingly, as elsewhere in the southern portion of the province, some time was lost in their tuition. Their work was supervised during its progress, and checked and examined after its completion, by munsarims (some of whom had at first like the amíns to be instructed), and again counter-checked by either the sadr munsarim or his náib. Every village was ultimately visited by the Settlement Officer or his Assistant, when various practical tests were made of the accuracy of the survey and the records immediately based upon it. A flag-staff, for instance, was planted in some conspicuous place about the

* The standard bíghah has also the recommendation of agreeing pretty closely with a measure previously far from unknown. In nearly every village two measures are in common use; the *kacha* or *deht*, varying from Bis. 8 (standard) in some villages in Chánda to Bis. 10½ in Amethi, and the *pakka*, invariably double the *kacha*. It will thus be seen that the Shahjehání and *pakka* bíghah are nearly equal, and it is quite possible that the one owes its origin to the other. The *kacha* bíghah may almost be said to be a colloquial mode of reckoning; for in formal written transactions the *pakka* bíghah is not uncommonly employed. It may be worth noting, as a coincidence, that the Shahjehání bíghah is exactly equal to the old Roman "juger" (Hallam's Middle Ages, I. 160).

centre of the village, and its bearings were then taken by means of the plane-table from several successive 'chándahs' or surveyors' stations, as also of those stations from each other. This served to bring to light any error in the village circuit, the measurement with the chain along the ground of the distance from any of the stations to the flag-staff and of the same line with the scale upon the map, showed the general character of the interior survey, which was also more minutely tested by the separate measurement of the various fields lying within that space.

376. The same opportunity was also taken for the examination of the entries in the khasrah, both those descriptive of the shajrah and those which furnished additional information. The names of proprietor and cultivator were obtained from the villagers; the quality of the soil, and of the waste land, and the nature of the crop on the ground were open to ocular observation. Irrigation data alone present any serious difficulty, and some ingenuity was occasionally necessary to discover whether a field was correctly entered as irrigated or not; for proprietors were fully alive to the fact that the record of scanty irrigation would ensure a more moderate assessment; and, as it is just about the species and level of foresight to which the rustic mind is capable of rising to mislead the assessing officer with such an object, they not unfrequently put themselves to great trouble to fill up wells, and obliterate the water-courses leading from them. These artifices were, perhaps, sometimes successful; but tell-tale circumstances were often to be found, *e. g.*, the presence on the ground of crops for which irrigation was absolutely necessary, or of marks of the formation of the small plots into which irrigated fields are subdivided.

377. The khasrah survey operations commenced in February 1863, and were brought to an end in March 1866, the field establishment having been at work throughout each year with the exception of the rainy season. The total cost amounted to Rs. 62,791-2-2, which gives a rate of Rs. 62-7-10 per 1,000 acres.

Cost of khasrah survey.

378. The professional survey was made during the years 1862, 1863 and 1864; and from time to time as it progressed maps were furnished by the Surveyor, showing the detailed village areas as determined by him. On receipt of them, they were compared in every particular by means of proportional compasses with the independently prepared shajrahs, and, where differences became manifest, they were reconciled by enquiry on the spot. This proved effective in some cases for the detection of inaccuracies in the amín's records.

Comparison of results of the two surveys.

379. The result of the two surveys as finally accepted are thus shown :—

Survey.				Total area.	Cultivation.
Revenue,	...	...	...	10,07,324	5,25,434
Khasrah,	...	...	...	10,05,205	5,06,646

That they do not exactly tally, even as to total areas, admits of easy explanation; there are many circumstances *e. g.*, the broken and undulating surface of land bordering on the river Gúmtí and on ravines, and the difficulty of measuring with perfect accuracy the dimensions of large sheets of deep water, which stand on the way of a perfect field survey, which present no obstacle where scientific assistance is available. At the same time the difference in total areas is small, being about two per mille, or well within the margin (5 per cent.) allowed in this respect.

380. If details be analysed, more marked discrepancies are perceptible; but here, as a rule, greater reliability may be claimed for the khasrah survey. This, with respect to cultivation, renders an account of each separate field, whereas the revenue survey, which deals with blocks only, now and then omits to take cognizance of uncultivated patches in the centre of a large area of cultivation, and consequently makes too large an entry under the latter head. Here and there again grass-

covered plains have been treated by the revenue survey as cultivated, because, perhaps, the grass has to be periodically replaced. The same thing happens, too, with regard to very poor soil, on which fodder for cattle only is occasionally grown, which for assessment purposes, is more properly defined as culturable. The average variation between the two returns in respect of cultivated area is under 3 per cent., the greatest being as might be expected in the riparian parganahs. That the respective entries regarding culturable and barren do not coincide more closely is sufficiently explained by the absence of common rules for the two survey departments to guide them in their estimates of what should be so classified.

SECTION III.—*Assessment.*

381. The results of survey are in great measure the data for assessment, and offer, therefore, the means of transition from one subject to the other.

Results of survey data for assessment.

382. In point of fertility, as judged by breadth of cultivation (though not perhaps productive capacity) both present and prospective, Sultánpur must be content to take a low place among the districts of Oudh. If the local and provincial averages be placed in juxtaposition, it will be observed that, in both of the above respects, the former falls appreciably below the latter.*

Comparison of local with provincial data.

In gauging the agricultural capabilities of the district other points must, no doubt, be attended to. Its markedly large proportion of groves, themselves capable of being brought under the plough, and its jhils, which contribute to the productive power of lands in their vicinity, must be thrown into the scale; but there is still a residuum of impracticable barren soil more than 50 per cent in excess of the general average.

383. What is thus said of the whole district requires modification with respect to some of its constituent parganahs. A detailed examination of each would be superfluous; full particulars are given in the prescribed tabulated statement; an instance or two will not be out of place to show

Comparison of parganah with district data.

* See page 189.

Percentage to total area.																
		Number of Mauzabs.	Area in square miles.	Population per square mile.	Total area in acres.	Bághs.				Barren.						
						Cultivation.	Culturable waste.	Assessed.	Unassessed.	Village sites.	Jhils and tanks.	Roads and paths.	Mt. Barren.	Total of Co-lunn 10 to 14.	Remarks.	
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
District,	...	1,913	1,569	595	1,004,813	50	17.	2.	7.	3.	8.	1.	...	12.	24.	
Provincial,	...	23,030	21,509	465	13,768,210	54.55	21.42	0.57	4.09	2.22	6.46	1.14	2.05	7.50	19.57	

the range of variation. In Chánda and Isaulí cultivation is as high as 56 and 60 per cent. respectively. Inhona, though now least cultivated, offers scope for the reclamation of waste to the amount of 23, and Asal to as much as 29 per cent. ; groves are most numerous in the west, but not a single parganah, Chánda perhaps, excepted, is badly off in this regard. The parganahs which lie on the western and southern boundaries of the district are conspicuous by forming a broad belt within which lies a majority of its tanks and jhíls, and it is a curious fact that three of these parganahs are principally instrumental in raising the district percentage of 'barren' so high. It would } Simrota.
 } Rokhá-Jais.
 } Mohanganj.
 almost seem, and the appearance of the country bears out the idea that the tanks by means of their in-flowing waters rob the wide surface by the drainage of which they are fed of all its elements of fertility to concentrate and return them to a small and favoured tract on their immediate margin.

384. Much the same sorts of soil are to be found everywhere; a classification based on their chemical composition, into mattyar, domat and bhur is widely and familiarly known, and has been adopted in the khasrah entries. "Clay and sand," says a writer on English agriculture,* "are the two chief ingredients in cultivated grounds, and according to the proportion one element bears to another, they are called argillaceous, loamy and sandy." The same distinction lies at the root of the native classification, so that the two sets of designations are synonymous; the composition and quality of the one set is shown by the remarks of the writer just quoted regarding the other.

Clay enters into all good lands; in fertile soils from nine to fifteen per cent., and in barren soils from twenty to forty per cent. Loams are generally understood to consist of clay, siliceous sand, and carbonate of lime. Clay consists most generally of 30 per cent. of argil and 70 per cent. of fine sand; loam of the best kind contains an excess of sand amounting to 17 per cent., i. e., it is composed of 87 per cent. of sand and 13 per cent. of argil; if the excess of sand be greater, it will form what is called a sandy loam;—if smaller, a clayey loam. Sandy soils extend upward from where barren sand merges into a soil to where the most sandy loam commences.

* Donaldson's Agriculture, page 31.

385. A sandy soil is, as might be conjectured, held in least esteem. If most easily and cheaply

Relative fertility of soils.

cultivated, it is the least productive.

Not only so, but where the sandy stratum is of any depth it interferes with the construction of any but masonry-lined wells. Of the other two, domat is generally preferred to mattyar, of even the best quality. This is best understood by examination of the nature of clay—the characteristic constituent of mattyar. The cultivable quality of clay depends on two properties: the strong affinity of its base alumina for water, and its contraction under the influence of heat. A superabundance of it constitutes a soil too wet and cold for vegetable life, while excess of heat rapidly contracts and hardens it into a condition very injurious to the growth of plants.*

386. There are not, I believe, in this district any soils so clayey as to be unmanageable by reason of excessive moisture, unless they are actually submerged; it is their tendency to dry up and split which requires to be counteracted. Again, clayey soils are stiff and stubborn and their cultivation demands much power and labour. The two great requisites, then, for the successful cultivation of clayey soils (as here found) are irrigation and exertion, and neither of these is to be obtained at all events without expense or personal discomfort. For domat, on the other hand, irrigation is less indispensable, and its cultivation involves much less trouble.

387. Any preference there may be, then, for domat over mattyar is directly traceable to indolence or poverty. I much doubt, however, whether there is really any greater preference than there is for mud huts in comparison with brick houses. It is an unquestionable fact that the former are more commonly built; but, except perhaps in the single instance of Bhále-Sultáns, this proceeds I imagine not from deliberate choice, but rather from the want of it. *Non cuivis homini*. In both instances, the same material has to be manipulated; in both the prevalent practice—and there is nothing surprising in it—is to use it in that form which requires least trouble and outlay.

388. As to the comparative productiveness of the two soils under circumstances most favorable to them both, *i. e.*, let them both be ploughed, manured and irrigated to the extent experience shows advisable, I entertain little doubt that mattyar would yield much more than domat. It should be especially suitable for sugar-cane and other constantly irrigated crops, as its proneness to cake and crack would be thereby obviated. Facts may seem *prima facie* to be against this theory : sugar-cane is least found where the soil is most argillaceous. In the extreme west of the district it is scarcely found at all, and the explanation offered is that the soil is too stiff ; but this probably means only that it is so for the limited irrigation and simple agricultural skill and implements that can be brought to bear upon it.

389. Of mattyar, and of that alone is any sub-classification taken cognizance of by the village agriculturist. I have hitherto alluded to that of the first quality ; the other sorts are poor and lack some of the essentials of fertility inherent in the best, or are vitiated by some mineral or other taint. Thus *bijar* and *kanyôr*, the names of which are usually supposed to be corruptions of *be-zor* and *kam-zor*, both words with a disparaging signification, do not repay cultivation except in the rainy season, when they are moistened and rendered ductile without expense ; they are then used for rice crops. *Kapsahâ*, or *kâbis*, again is a poor species of mattyar ;* it is streaked with distinctive veins of a dirty reddish yellow colour, apparently connected with its inferiority as a soil. They may not improbably be ascribed to the presence of iron in some form, and if so its valuelessness is accounted for. The ferruginous quality is liable to be heated by the sun, while rains batter the soil into hard cakes, with serious injury to vegetation.† These objections would appear to be partly open to counteraction by the use of leafy vetches which have in themselves the means of breaking the power of both the sun's rays and rain showers before they strike the ground.

390. *Tikar* or *rîkar* is mixed up with nodules of kankar, and, with lime substituted for iron, is somewhat similar to *kapsahâ*.

* It is also found, though less commonly, in domat.

† Donaldson's Agriculture, page 127.

391. Lands, like soils, have their classification, their situation being made the ground of distinction. According to their relative

Classification of lands.

altitude they are *úparhár* or *báugar*, and *khalár* or *khádir*; according to their distance from the village they are *goind*, *majhár*, *pálú*. *Uparhár* shows itself to be a compound of *úpar*, above and *hár*, a tract, and signifies "uplands," as also does *báugar*; *khalár* and *khádir* have the converse meaning of lowlands. *Goind* is an ordinary word for a suburb, and hence imports inlying fields; *pálú*, derived from *pallá*, border, margin, denotes outlying fields, and *majhár*, retaining its usual meaning of middle or centre, is applied to lands intermediate between *goind* and *pálú*.

392. The Scotch have two expressions* *in-field* and *out-field*, which at first sight seem to answer exactly to *goind* and *pálú*; *out-field*, indeed, is outlying land, but this does not convey its *full* meaning; it is the name given to land only occasionally under the plough, which any tenant may take up and cultivate without leave and license, while *in-field* is land regularly cultivated. This leads to the mention of yet another native mode of classifying lands, which a similar idea seems to underlie, *viz.*, *kaulí* and *farda*. For *kaulí*, in practice applied to land of superior quality and so *always under cultivation*, in its primitive sense implies land held according to *specified agreement*, while *farda* is used as its ordinary converse; and it is no uncommon thing for a tenant to take up, without the formal permission of his landlord, any patch of inferior or unbroken land, which may remain unlet at the commencement of the agricultural year.†

393. Groves and waste land combine to occupy a considerable portion of the district. Groves

Groves and waste.

alone amount to 9 per cent. of the total area. Their presence of itself proclaims the fertility of the soil they stand in. But the waste land is for the most part as inferior in quality as it is abundant in quantity. All the large culturable tracts were demarcated as separate villages and made the subject of grants shortly after re-occupation, the principal being Kulwa in parganah Subeha, Jungle Rámnagar in parganah Amethí, Grant Kúrwár in parganah Sultánpur, and jungle Parsúiya in Asal. In former times,

* Sir W. Scott's Monastery.

† The rent is in such cases fixed by custom at half produce.

these jungles were required for defence and refuge, and had they not been, superstition would have offered a bar more or less effectual to their clearance: those who were rash enough to undertake the task they had were taught to dread the wrath of the sylvan deity whose solitude they profaned, and so do the credulous yet account for the sickness that frequently attacks newly cleared localities. But in these latter days, superstition is at a much lower ebb than it used to be, and by the time settlement commenced, the work of reclamation had made considerable progress in the better kinds of land.

394. Waste lands other than the above consist partly of tree and bush-grown jungle, and partly of bare úsar plains. The former comprises little more than the common pasture-lands of villages, and such small plots of jungle in the environs of the residences of t'alukdárs as still remain, for in many such places, notably Bhadaiyán and Hasanpur, the axe and the hoe went busily to work almost immediately after the introduction of British rule. In Hasanpur alone, more than a thousand acres began to be cleared between annexation and the mutiny. Úsar plains form a large portion of the waste land and many of them are coated with a saline efflorescence, called 'reh,' which marks the most unmanageable soil the agriculturist has to deal with. That they are absolutely barren may be doubted, but their reclamation cannot be effected without considerable expense, which in the present condition of the people is tantamount to the same thing.

395. Irrigation takes place from two sources, wells and tanks, understanding by the latter, jhíls and dams also, and all constructions of a similar kind, natural and artificial for the storage of water. Rain-streams are now and then, but very seldom used for this purpose, and the Gúmtí never: the land on its right bank usually lies at too great an elevation above its surface, and where "intervals" occur, wells require to be of such a slight depth that it is more profitable to sink them than bring water from the river. In such places, indeed, artificial irrigation is sometimes considered unnecessary; the land is, as in Egypt, rendered sufficiently moist by the overflow of the river, or the paradisaical system alone suffices, and heavy dews are depended on to water the face of the ground.

Irrigation; sources.

The water-supply is copious. Tanks cover 8 per cent. of the total area, a high average even for Oudh, and irrigate 203,463 acres.

Water-supply.

Where they are wanting, water is found at a mean depth of from 20 to 35 feet below the surface, and the survey shows the existence of 31,313 wells, which serve for 190,964 acres. The total area irrigated therefore amounts to 394,427 acres or 78 per cent. of that under cultivation.

396. Of wells there are four or five varieties, but the chief distinction usually made is between brick-lined and unbricked or pakka and kacha.

Wells.

397. Pakka wells differ greatly in size and substantiality, according to the means of the persons who sink them, and the ends they are required to serve. When well-built, they last for centuries; many may yet be seen which tradition commonly if not accurately attributes to Bhar masons. Those of the best kind are now built with bricks of the ordinary size and quality, and where intended solely for agricultural purposes, are of moderate dimensions, about 4 to 6 feet in diameter, and where the water stratum is not very far below the surface, cost from Rs. 300 to 600. An inferior description of well is much in favor with the poorer classes, to whom its cheapness recommends it; it is made with large curved bricks, the interstices being filled with mud as a substitute for cement. It is open to the objection that the bricks are liable to tumble out, and that, owing to their size, the displacement of one of them, as an immediate effect, disturbs several of the adjacent ones, and thus leads to the speedy collapse of the entire structure.

398. Kacha wells, in their simplest form, are completely unsteened, and consist of a simple shaft sunk from the surface to the water-level; but, where the subsoil is sandy, they are faced with broad hoops of matted *rûsa*, to prevent the sand from shifting. The cost and durability of these wells vary very considerably, the more so that it commonly happens that, where the soil is soft, the water is near the surface; and, where the soil is more firm, and so more difficult to dig, it is necessary to penetrate to a greater depth before water is obtainable. In the former case, kacha wells can sometimes be sunk for as little

as Rs. 2 or 3, but they then seldom last more than a year or two; in the latter, they cost more, sometimes nearly as much as pakka wells, of which they then in great measure have the durability.

399. It might be expected that, where a kacha well once falls in, the experiment would not be repeated in the same spot, and yet it is very common to come across five or six shapeless pits in close contiguity, the sites of so many former wells. This is, I think, due to two causes; one of them is that kacha wells are often the work of cultivators, who, even when mere tenants-at-will, have a great disinclination to change their holdings, and so have to make the best they can of their situation; the other is that the wells, though lasting for a very short time, are found to have an unusually plentiful supply of water; for all spots are not by means alike in this respect, and the greatest difference sometimes exists between places but a few feet apart. "There is a river in the ocean" says Maury,* and its waters evince a decided "reluctance, so to speak, to mingle "with the common water of the sea;" nor is it altogether homogeneous in itself; it has "threads of warmer separated by streaks "of cooler water." Maury again describes a system of oceanic circulation by means of currents, "the channels through which "the waters circulate, and the harmonies of old ocean are pre-"served." Similar phenomena may probably be found in subterranean waters, and the copiousness of a well be traceable, where there is no spring to feed it,† to its intersecting some such stream or current, or in some cases to the still more lucky accident of its having struck the confluence of two or more opposite ones.

400. Tanks are sometimes faced with solid masonry, but these are few and far between, and are oftener than not memorial monuments in their original purpose. Tanks intended for irrigation are simple excavations of the ground to the depth of a few feet and even these are comparatively rare. The dam (bándh) is the usual mode of constructing a reservoir, being

* Maury's Physical Geography of the Sea, page 1, 47, 149.

† Natural springs, which in former times were abundant throughout Oudh, and which are still very numerous in Sarwár, the country beyond the Deohá, are now very rarely seen on the south-west side of that river.—Dr. Butler's Southern Oudh, 15.

recommended by its economy and simplicity: advantage is taken of a natural slope, across which it is thrown to intercept the flow of water.

401. In tank irrigation water is raised by means of the ordinary shallow basket, (beri); a small indentation being cut into the bank forms a small bay, on either side of which a man stands, and raises and lowers the basket by means of cords attached to its sides. Sometimes two baskets are thus worked, one immediately behind the other, but this is poor economy of labor, as it is estimated that the second raises only half as much water as the first. This process has sometimes to be repeated two or three times, where the field to be irrigated is much above the level of the tank. The exertion involved is very great; twenty minutes at a stretch is thought sufficient for the same set of men.

402. For raising water from wells, one method only is practised.* “This is very troublesome and filthy besides. On the brink of a well they fix in strongly two forked pieces of wood, and between their prongs insert a roller. They then fasten a great water bucket to the long ropes, which they bring over the roller; one end of their rope they tie to the bullock, and while one man drives the bullock, another is employed to pour the water out of the bucket when it reaches the top of the well. Every time that the bullock raises it from the well, as it is let down again, the rope slides along the bullock course, is defiled with urine and dung, and in this filthy condition falls into the well.” Sanitarists will be gratified to know that the filthiness here complained of is sometimes obviated by bullocks being dispensed with, and the bucket rope worked by men and women.

The denkhli, or pot-and-lever system, so common in some parts is little in vogue here; its use is restricted to a few villages, and even in them to the irrigation of hot weather rice, and to places where water is very near the surface.

403. From the place of supply to the place of irrigation water is conveyed in channels of greater or less depth and breadth, dug in the ground or in the tops of the ridges which

* Bábar's Memoirs, page 314.

divide cultivated fields. The simplicity of this style of thing is perhaps one of the points looked upon with contempt by Fergusson.* Lauding the Turanians, he states that artificial irrigation was one of the special instincts of this old people, and that the "practical intellect" of the higher (Aryan and Semitic) races seems hardly yet to have come up to the point where those arts were left by the Turanians; irrigation works were instinctively performed by a Moghal. The Moghal, however, combined with the ability to construct them, the sense to perceive where the necessity existed for them. Accordingly thus speaks one of that race. "Though Hindostan has so many provinces, none of them has any artificial canals for irrigation. It is watered only by rivers, though in some places too there is standing water. Even in those cities which are so situated as to admit of digging a water-course, and thereby bringing water into them, yet no water has been brought in. *There may be several reasons* for this. One of them is that water is not absolutely requisite for the crops and gardens." Here, then, is no mean authority for the conclusion that the absence of aqueducts and conduits in greater number or on a more magnificent scale arises, not from the ignorance, but from the exercise of the "practical intellect of the higher races."

404. Brought to the field where it is required for use, the water has still to be equally distributed among the small component beds or plots. This provides separate employment for one man. Thus for well irrigation, where bullocks are used, three men are necessary : where bullocks are dispensed with this number is increased three or fourfold. In tank irrigation, three or at most five men are sufficient†, and no bullocks are wanted. The labourers are usually paid in food-grain, and there is something amusing in the way it is often given. A day's pay is $1\frac{1}{4}$ panserí, but the recipient does not obtain it all at once ; it is doled out to him at judiciously fixed times as if to sustain his strength (as was sometimes done formerly under the infliction of torture) and make him work the better.

* Fergusson's History of Modern Architecture, page 507.

† That is, for one lift ; where there are more, of course an extra number of hands is required.

405. With bullocks, from five to eight standard biswahs is thought a good deal to irrigate in a day from wells: exclusively human labour will accomplish as much as ten biswahs. From tanks, less than two standard bigahs is not thought a satisfactory result.

406. It will thus be seen that well irrigation is at once more expensive and less expeditious than that from tanks; it would also appear that well water should contain less matter conducive to the nourishment of plants than that from tanks; and yet the former is usually preferred. * For this apparent anomaly various reasons have been assigned. One is that the more slowly water is supplied, the more it sinks in and benefits the crop:† a second is that well irrigation is less uncertain, being less dependent on the annual rain-fall: a third ‡ is that well water, rising from springs deep in the earth, retains in solution the salts it collects there, and these help to strengthen and invigorate the soil; the principal one, I believe, (and the opinion is borne out by the enquiries I have made) is that the temperature of well-water is more equable. Irrigation is almost entirely restricted to the coldest months of the year, and work then commences before dawn, so that much of the water a field receives is poured into it when the thermometer is not much above freezing point. The first water, moreover, is given when the plants are very young, and is consequently liable, if too cold, to chill them and so do them considerable harm. This danger is much diminished by the comparative warmth of well-water.

407. The number of waters required differs with the crop. Flax is unirrigated, gram almost so: wheat and barley are irrigated twice in some places, and this is traditionally sufficient, but in others a third water is ordinarily given. Where the supply is so scarce that more than two waterings are not usually possible, all-powerful custom perhaps prevents more even when an opportunity occurs. With sugar-cane the rule is that the soil must be kept sufficiently moist through the hot weather, and this necessitates irrigation every fifteen or twenty days.

* Mr. Carnegie in his (printed) Settlement Report for 1863-64 notices that the same is the case in Faizabad.

† Revenue Reporter, Volume III, No. IV, 1869.

‡ Oonao Report, para. 47.

408. Jhils and frequently tanks are considered natural

Construction of wells how far due to expenditure of capital by landholders?

advantages of the locality in which they lie, and so far, at least, their presence does not suggest a light assessment of the fields they irrigate. With regard to brick wells, however, it is held that the indiscriminate imposition of full rates involves the danger of levying a tax on capital. And so, no doubt, it does. But at the same time, some little caution is necessary in the application of this theory. It is well known that the construction of a vast number of fine wells is to be ascribed to private munificence or the desire of the maker to perpetuate his name in the annals of his village.* Such a person is sometimes assisted by the proprietor with wood for fuel,† or in other ways, but not necessarily so by any means. He sometimes bears the entire expense himself. If he be not a cultivator, he reaps no benefit whatever from his work, beyond the "luxury of doing good." If he be, he certainly obtains a somewhat more substantial reward, but even then he does not appropriate all the profit arising from his outlay. He is entitled simply to first water, *i. e.* to irrigate his own fields first; the surplus all goes to other tenants, and neither they, who thus obtain a better crop, nor the zemindár to whom they pay a higher rent than they otherwise would, has ever expended a single pice of capital.

409. It is clear, therefore, that the existence of masonry wells is not *per se* a sufficient reason for any abatement of the fair revenue demand; it is first necessary to be satisfied that they are the work of the proprietors themselves. Where they are so, and are made with the primary object of improving estates they undoubtedly give a good claim to consideration, especially if the estates be small.

410. The quantity of manure available for agricultural purposes is small. It suffices for no

Manure.

more than 17 per cent. of the land under cultivation. It is much lessened by the habit, common with villagers, of using cow-dung for fuel—an evil unfortunately

* The same may be said of not a few large tanks. Nor, under native rule, was the construction of wells and tanks confined to villagers. Officials, *qabzdárs* and others, sometimes performed such acts of liberality in villages with which they had no more than a temporary connection. As an instance, I may state that a *súbahdár* in one of the ex-king's regiments spent as much as Rs. 900 in the excavation of a tank in a village not far from Sultánpur.

† See *Inhona Report*, para. 8.

on the increase. The large jungles which a few years ago furnished an almost unlimited supply of wood have now been cleared, while on the other hand, with increase of population, has arisen an increased demand for fuel, and a quantity of what should be utilized as manure is thus withheld from agriculture. As a consequence of manure being so scarce, it is applied to irrigated lands only, and as pointed out in one of the Panjáb reports, the result is to create a still greater difference between their productiveness and value and that of unirrigated lands than is caused by irrigation alone.

411. The staple products of the district are the same everywhere; in one place one may be more common, a second in another, but there is no difference of kind.

412. The principal spring crops are wheat, barley and pulses of various sorts. They are often grown separately, but not unfrequently together, the favorite mixtures being wheat and barley (gújai, adhgehún or adhjowa), and barley and the field-pea. The fields in which they are grown are either allowed to lie fallow in the rainy months, that period being devoted to their tillage, or bear during that period a previous crop of common rice. The less important grains of this harvest, *e. g.* mustard of different kinds, safflower, and flax are seldom found alone; they are confined to borders, or sown in parallel lines at distances of from six to ten feet apart in fields of pulse and barley; for admixture of crops is sanctioned by Manu,* and is carried on to an extent that would have mightily provoked the wrath of the Israelitish lawgiver. "Thou shalt not sow thy field with mingled seed;" "thou shalt not sow thy vineyard with divers seeds," are the precepts of Mosaic law; here as many as five sorts of seed gram, kesar mustard, safflower, and flax may be seen together, and I cannot vouch for this number not being exceeded. Flax, certainly, may now and then stand by itself. It is, perhaps, the least particular of all plants, and will thrive even in the almost barren patches at the foot of trees, which exclude the rays of the sun during a greater part of the day by their foliage, and absorb nearly all nourishment from the ground by their roots. This plant is grown for its oil-yielding seed only: the preparation of the fibre is little understood, and less attempted. One of the Sikandradíh rioters assured me on a

* Manu Chapter IX. 38, where the practice is mentioned and passes unrebuked.

change visit to the village, that notwithstanding the advantage of three years tuition in one of Her Majesty's jails, and every disposition to turn the instruction there gained to account, he could not make the process of extracting the fibre remunerative. The stalk accordingly becomes food for cattle. Arhar is as it were, a connecting link between the two harvests; as a crop it must be counted with those of spring; so far as the date of sowing and germinating goes it belongs to the rainy season.

413. The chief rain crops are rice, (kunwári dhán or paddy, and jarhan, or transplanted rice), jowár, and other cereals of a similar kind, together with two or three sorts of pulses. A similar intermixture of crops is made to that of the spring harvest. Rice, however, does not belong exclusively to the rains. It is Protean; if in one of its many species, kunwári, it is the earliest crop of the agricultural year, in another *jethao* or *sáthi*, it is the latest. Where tanks, without being too deep, retain moisture all the year round, they are sown about March with the latter kind of rice. It comes to maturity in the month of *Jeth* about *sixty* days from the date of sowing and thence derives its double name. Where it exists in large quantities it is a very valuable asset.

414. Sugar-cane is but little grown by any class, or in any parganah. By Bhálee-Sultáns not a field of it is planted; it is one of their eccentricities to exclude it from their agriculture. Chánda on the extreme east alone had the smallest right to be considered a cane-producing parganah at the time of survey. Sultánpur might perhaps be coupled with it; it could boast of small patches here and there. With regard to this crop, however, it is material to bear in mind that its presence was known to mark superior soil, if not a superior village also, and that, as with irrigation, no pains were spared to hide the fact of its existence. In Chánda, at all events, there was the experience of three-quarters of a century as a guide. Official documents of that antiquity evidence at once the cultivation of the cane in the parganah so far back, and also of the imposition of a high rate of assessment on cane-producing land. It may, I think, be confidently expected that its production will considerably increase—if it has not already done so.*

* For instance, in Dhamaur, parganah Sultánpur in the year of survey there were only Bs. 2½ of sugar-cane; last year there were more than Bs. 20.

415. To prevent the trespasses of cattle, a low mud-wall is occasionally thrown up round the sugar-cane field ; but a more productive fence often serves the same purpose, *viz.* the castor-oil plant. The plough cannot find its way properly into the extreme edges of the field, and in the portion thus but half-tilled a row of castor-oil plants is inserted. As it grows it furnishes an almost impervious barrier to any animal but the pig, which does considerable damage to the cane not only by feeding on it, but also by grubbing up the plants. The cane cannot be reached until the castor-oil plant has been demolished ; the loss of the latter is not very great if it is destroyed, it has accomplished its primary object ; if it is saved, it yields a crop of oil-seeds, in addition to the principal production of the field. This plant is also to be found in the immediate neighbourhood of villages, often inside the walls of unroofed and deserted huts ; otherwise it is never grown alone.

416. Maize is rare as a field crop ; about a sufficiency of it is grown to show the possibility of its cultivation. In gardens it is raised with ease, but *pro tanto*, it ranks with horticultural rather than agricultural produce. In the Chronicles of Oonao, Mr. Elliott relates a story that Viswamitra, a transcendently pious Hindú saint, whose date is a sad puzzle to chronologists, *created* Indian corn. Stripped of its mythical garb, this probably signifies that that grain is not indigenous and that its acclimatization was within the memory of tradition. Viswamitra was thus the Hiawatha of the province, who first tried the experiment of sowing the seed and watched its progress,

Till at length a small green feather
From the earth shot slowly upward,
Then another and another ;
And before the summer ended
Stood the maize in all its beauty,
With its shining robes about it
And its long soft yellow tresses ;

And then

Made known unto the people
This new gift of the great spirit.

Its scarcity may thus be due to its foreign origin, and to the climate not being so perfectly suited to it as to lead to cultivators making it a common field-crop "which should be their food for ever."

417. The cultivation of the opium-poppy is only permitted under licence from Government. The licensees receive an advance of Rs. 6-6-6 per acre (Rs. 4 per bighah) and are in

return bound to make over to Government the entire produce of their holding, for which they are paid at the rate of from Rs. 4 to 5 per ser according to its quality. // This crop is rather more common than elsewhere in the vicinity of Musáfir-khána and Jagdíspur, but is nowhere in great favor in this district in comparison with adjacent ones. // The total area under it this year does not exceed 5,500 acres; and its production is never undertaken except on a small scale, half-an-acre being as much as can ordinarily be managed by one person, and that is almost invariably near the village site. In the east, it is confined principally to Muráís and Ahírs, but in the west, the Kanaujia Brahmans do not hesitate to enter into competition with them. To Sarwaria drones, the poppy would be a losing speculation, as it would not repay the expenditure hired labor would entail. It is most adapted to the circumstances of large families living in a state of union, as the women and children, if not too fine to work, can perform the otherwise expensive operations of weeding, cleaning &c. Theoretically nothing else is grown in land devoted to its production, but where there is a hope of eluding the vigilance of the opium department, a sly crop of native spinach—"ek adh per páluk" the delinquent calls it—is also ventured and gathered while the poppies are yet young."

418. "Tobacco is in many respects similar to opium; viz. in the area it covers, its position and uncommonness of cultivation. It is all the better if the water it is irrigated with is somewhat brackish, and for this reason it is more widely grown in localities where well-water possesses that quality. Similarly it may now and then be met with in the deserted brick-strewn sites of old Bhar villages, the agriculturist finding an advantage in what the architect would consider a radical defect, the presence of saline matter in the bricks—not unusual in those made by villagers in this province."

419. "Side by side with opium and tobacco, vegetables, culinary herbs and spices may be observed in nearly all large and many small villages. They occupy too little space to be taken cognizance of from an assessment point of view, but are not devoid of importance as suggestive of future possibilities. They are reared only by the most experienced classes of cultivators; a great variety of them are usually grouped together in contiguous plots, and present the appearance of small market gardens."

420. Of miscellaneous and spontaneous produce, that of fruit trees, mhowá, jámún, aonlá &c.,

Miscellaneous.

is the most valuable and general. Lac, wild-rice, singhára, fish and grasses deserve mention, but are exceptional and of little importance.

421. Of the various experiments that have from time to time been made, the most important are cotton, the date-palm, and China-grass or rhea. Cotton cultivation is shunned by the agricultural classes: the American variety appears from local experiments to be unsuited to the climate of this province. The date-palm is still in its infancy; but there are a number of young plants in the public gardens, which appear to be thriving well. Of China-grass there were several healthy plants in the jail garden last July; the most promising had been protected during the hot-weather by grass mats, and had grown to the height of three or four feet; but the subsequent heavy rains were fatal to them, and they were all, without exception I believe, destroyed.

422. The productive capacity of land is necessarily dependent on a great variety of considerations, the description and quantity of seed sown, the nature of the soil, the culture it receives, the number of crops demanded of it in the year. It is most fairly gauged by its average yield and this is shown for the principal grains in the following list:—

Name.	Seed per acre.	Produce per acre.	Price, Sers per rupee.
Wheat (<i>Triticum Hybernum</i>), ...	72 sers.	15 maunds.	14-8
Barley (<i>Hordeum Hexasticon</i>), ...	72 "	15 "	18-6
Pease (<i>Pisum Arvense</i>), ...	72 "	16 "	...
Jowár (<i>Sorghum Vulgare</i>), ...	3½ "	13 "	...
Múng (<i>Phaseolus Mungo</i>), ...	6½ "	3 "	12-7
Másh (<i>Phaseolus Roxburghii</i>), ...	6½ "	11 "	14-10
Moth, ...	3½ "	9 "	...
Báira (<i>Panicum Spicatum</i>), ...	3½ "	8 "	...
Gram (<i>Cicer Arietinum</i>), ...	40 "	11 "	19-4
Kodo (<i>Paspalum Kora</i>), ...	6½ "	9 "	...
Makra (<i>Eleusine Coracana</i>), ...	3½ "	9 "	...
Kákun (<i>Panicum Italicum</i>), ...	3½ "	5 "	...
Sánwán (<i>Panicum Frumentaceum</i>), ...	3½ "	5 "	...
Sánwán, ...	6½ "	13 "	...
Til (<i>Sesamum Orientale</i>), ...	2 "	2½ "	...
Arhar (<i>Cajanus Indicus</i>), ...	3½ "	11 "	19-9
Sarson (<i>Sinapis Dichotoma</i>), ...	½ "	1½ "	...
Flax (<i>Linum Usitatissimum</i>), ...	3½ "	2½ "	...
Safflower (<i>Carthamus Tinctorius</i>), ...	3½ "	1½ "	...
Jarhan (<i>Oryza Sativa</i>), ...	26 "	26 "	9-5
Dhán (<i>Oryza Sativa</i>), ...	51 "	24 "	11-12
Poppy (<i>Papaver Somniferum</i>), ...	2 "	14 "	...
Tobacco, ...	2 "	40 "	...

423. For all practical purposes, the comparative fertility of the soil of this district will be sufficiently exemplified by examining the data respecting any one of the crops here enumerated, and wheat is the best one to select. This is sometimes the second crop of the year, and it then, except under the most favorable circumstances, has a starved and sickly appearance; but more usually, the land intended for it is left fallow during the rainy season, and hence is to be derived the true criterion: an acre, properly irrigated and manured, will yield between eighteen and nineteen maunds or twenty-five bushels (of 60 lbs. each). Goldsmith sings of halcyon days in England when "every rood of ground maintained its man;" from the above calculation it will be found that the most productive wheat lands of this district furnish from the same area an allowance of about one pound per diem, or just the familiar "ek adh ser atta" of the beggar's petition. But the poet's imagination was probably more fertile than the soil he eulogized; at the present time, at all events, even in the rich county of Kent, the farmer would not be dissatisfied with a season which gave him an average out-turn of thirty-two bushels to the acre; and the average for the whole of England does not exceed thirty.

424. It is a common complaint with the cultivator now-
 adays that the productiveness of land
 Diminished productiveness of soil. has decreased under British rule, as
 though the cause lay in the change of
 government, and to a certain extent perhaps he has reason on his side. The frequency of destructive raids in the Nawábí provided a rough preventive of the evil of over-tillage, and the result was apparent in bumper harvests when the crops were allowed the chance of coming to maturity. That this was not invariably the case, he is somewhat too apt to forget; but he is not slow to admit the force of the argument when used against him; and to confess that in a long series of years, the total out-turn of his holding may after all be greater under the present than the former system.

425. And how far after all is the grievance genuine? and how far is it novel? It stands to reason that it must have been experienced, though not on so universal a scale, long before annexation, (for a few properties managed by one means or another to escape the effects of misrule), and its intensity

must have been proportioned to the degree of order a t'aluk-dár was able to maintain in his estate, and the degree of protection he was capable of affording to his tenants. That it is now the burden of the cultivator's complaint is generally known, but it is not so well known that it was so many years before Oudh became a British province; even in the year 1837 he sighed fondly over the memory of a yet more remote era of yet greater fecundity, and contrasted the then diminished reward of his toil with the more bountiful "produce obtained before the great change in the climate and other influences which had so unfavorably affected the agriculture of this country." The peasant is like his betters, *laudator temporis acti*. It was my wish to give particulars regarding a few villages, but buttai and kunkút payments are very rare, and papers relating to them still rarer.

426. In the statement given in para. 422, will be found the prices at the present time of the various sorts of grain. They require no comment here.

427. That some practical use is made of the soil-classification described in para. 384 may be surmised from the wide currency of the terms employed; but it is probable that that criterion is only adopted under very exceptional circumstances, *e. g.*, when new land is broken up and necessity first occurs for studying its nature. It is, at all events, certain that what is said of the Inbona tahsíl* holds good for the remainder of the district, *viz.* that landlords and tenants in settling rents pay more attention to the reputed fertility of a field than the character of the soil. There hence springs a classification of fields, distinct from that of soils, founded on the number of crops they are capable of bearing in the year, into *ek-farda* and *do-farda*, or one crop and two crop fields. The quality, thus defined, mainly determines the letting value of the land. A second point, its in-lying or out-lying position, also enters into the computation, but in a subordinate degree. It is chiefly of importance in affording the means of sub-classifying *do-farda* lands. *Ek-farda* is *ek-farda*, and nothing more wherever situated; so soon as it begins to be affected by an advantageous position it begins also to cease to be *ek-farda*.

Rents, how determined.

* See Inbona Report.

Do-farda, on the other hand, may be in-lying or out-lying. At the same time there is a tendency toward its becoming identical with the former ; if it lies at a distance from the village, the tenants do not find it a great hardship to erect their huts either on or close to it, the formation of a hamlet commences, and the previously out-lying fields simultaneously become in-lying.

428. Rents in kind (ghallai), or by appraisalment of crop (kunkút), are comparatively rare, and when found may be taken as exceptions that prove the rule of money rents. Where either of the former customs prevails, the full rent payable by an ordinary tenant-at-will is one-half of the produce. This, so far as my experience goes, is never exceeded ; on the other hand, it never falls below one-third on long cultivated lands. One possible reason for this is that where more favorable terms are conceded, money rents are not objected to. Rents in kind are mostly resorted to to shield the cultivator from too severe a loss ; and thus obtain in lands liable to drought and inundation. The *fixed* proportion of *produce* represents of course a *fluctuating rent*, which adjusts itself readily to every sort of season. The risk and uncertainty are thus shared between the proprietor and the cultivator ; both reap the advantage of a good harvest, both participate in the loss resulting from a bad one. The same protection is capable of being afforded to the cultivator by a low money rent and he will consent to pay one if it be fixed so light as to leave a wide margin for contingencies of seasons.

429. Money rents may thus be paid for even the worst lands, and they have consequently a very wide range. Some rent-rolls exhibit fields capable of yielding no more than As. 6 or 7 per acre, while others or even the same, perhaps, show that a hundred times that amount may be paid. Neither of these, however, is an ordinary rent : they touch or nearly touch the maximum and minimum.

430. The lowest rent is that of newly broken land of inferior quality : to procure the reclamation of such land, indeed, it is sometimes necessary to allow the tenant to hold it

rent-free for a year or two, and at the end of that time it will yield no more than As. $6\frac{2}{3}$ per acre (As. 4 per standard bigah). If the land to be reclaimed be of a superior description, it will bear As. $12\frac{2}{3}$ per acre (As. 8 per standard bigah) from the outset. Whatever the rent first imposed, it commonly increases in geometrical progression until the full letting-value is attained, which is usually in the third or fourth year.

431. So again the highest rent is obtainable only under peculiar circumstances; it is restricted to particular lands, which combine all the qualities natural and supplied necessary for the production of a luxuriant tobacco-crop. More than one village has a few fields of this kind yielding Rs. 50 per acre. Much lower than this, rents still high are levied on lands fit for poppy-cultivation or the growth of garden stuffs: these are sometimes worth Rs. 20 per acre."

432. "If such exceptionally high and low rates as just described be eliminated, rents will be found to vary only from a little less than Re. 1 to about Rs. 10 per acre; and this holds good regarding all parts of the district." In Amethí, indeed and there alone, slightly higher rates would seem to prevail on land possessed of no distinctive quality. This arises, perhaps, in a small degree, from the copiousness of the supply of water for irrigation in that parganah; but it is not the sole cause, for, if it were, the same phenomenon would be observable in Rokhá-Jais and other places equally fortunate in this respect. A more active one is to be discovered in rack-renting. For the last thirty years this process has been steadily carried on in the Amethí estate, more especially in the decade immediately preceding annexation, and many instances might be named of rents being doubled during the latter short period.

433. In so far as they are traceable to such an origin, abnormally high rents must obviously be left out of account in the computation of a safe basis of assessment. With difficulty and only partially realizable by the landlord they would lead to a jamá which the landlord would find it often difficult to meet.

434. The requisite data obtained were next tabulated for each village, so as to show at a glance everything illustrative of its character and value. A specimen of the form used is given in an appendix.

435. The most important step then followed of fixing a system for the application of these data, or in other words determining the method of assessment. This fell to the lot of Colonel Perkins. The fundamental principle observed by him is explained in the following quotation from his report on the Isaulí parganah :—
 “I have found no better method than the time-honoured one of adopting actual rent rates as the best and safest guide to the value of land.”

436. “In making a first regular settlement,”—I continue the quotation,—“without the help of patwári’s accounts it is a work of some small difficulty to ascertain these rates with any approach to accuracy.” The course pursued in the solution of that difficulty is described in the following paragraphs.

437. It was first determined whether the tract under consideration so differed in its various portions in respect of soil, capabilities of irrigation or any other particulars, as to require to be dealt with piecemeal. Where this was found to be the case, circles of assessment were constituted, corresponding to the peculiarities observed. In some instances no necessity for this existed; but in others, it proved advantageous to extend the process by the formation of sub-circles. The general rule acted upon was to bring within the same category all villages similarly circumstanced irrespective of their number. These divisions where made were usually compact and well defined.

438. In other places no tracts admitting of sharp lines of separation existed, good and bad villages were promiscuously intermixed. Here the quality of individual villages was made the ground of distinction, and they were grouped in classes.

439. For assessment, the khasrah classification of soils has been in great measure disregarded: the reason will be apparent from para. 427. They have been distributed into the "three natural classes into which they fall. The first "comprises the richly manured and well watered goindh "lands. Such of these as are not irrigated are included in "the second class. This class is formed of all the good lands "not included in the above, lands yielding wheat, barley, mil- "let, pulse and rice grown in the uplands and in fact all the "ordinary staples grown in soils known locally as do-farda, *i. e.* "capable of yielding two crops in the year. In the third "class are comprised all the poor soils. . . . rice lands the "yield of which is precariously poor, or the light poor soils "and the high dry lands or soils mixed with kunker, and local- "ly called reekur and teekur &c. This class in fact consists "of the ek-farda lands, those in which rain-crops only can be "grown."

440. This arrangement, it will be observed, coincides closely with village custom, and ascer-
 Rent rates. tained rent rates, therefore, readily adapted themselves to it. The rates pavailing in each circle or sub-circle were separately and carefully examined, and where abnormally high or low ones came to light, enquiry was made as to the cause and the period they had been in force, so that they should not wrongly influence the general average. In the earlier assessments no separate rates were used for irrigated and unirrigated lands "as a rule;" it was considered that practically only a small proportion of unwatered land would come into any but the third class, and where the extent of such land was considerable, the circumstances were duly weighed in fixing the jamá. In the later assessments, however, it proved convenient to depart from this course, and to institute distinct rates for wet and dry land in the second and third classes.

441. The rates thus determined for each circle, sub-circle or class are exhibited in the following list :—

Tahsíl.	Parganah.	Circle or class.	Rent rates per acre.					
			Class I.		Class II.		Class III.	
			Rs.	A.	P.	Rs.	A.	P.
Inhona, ...	Inhona, ...	...	9	9	7	4	2	9
„ ...	Subeha, ...	{ Circle I, ...	8	0	0	5	0	0
„ ...	Jagdispur, ...	{ Sub-circle, ...	6	6	5	3	3	2
		{ Circle II, ...	9	9	7	4	2	9
Mohanganj, ...	Mohanganj, ...	{ ...	8	0	0	4	12	9
„ ...	Rokhá-Jais, ...							
„ ...	Simrota, ...							
„ ...	Gaurá-Jamún, ...							
Amethí, ...	Amethí, ...	{ Class I, ...	9	9	7	6	6	5
		{ Class II, ...	8	0	0	4	12	10
		{ Class III, ...	6	6	5	3	3	2
„ ...	Asal, ...	{ Class I, ...	9	9	7	6	6	5
		{ Class II, ...	8	0	0	4	12	10
		{ Class III, ...	6	6	5	3	3	2
„ ...	Isaulí, ...	{ Circle I, ...	6	6	6	4	12	10
		{ Circle II, ...	6	6	6	4	12	10
		{ Circle III, ...	6	6	6	3	9	5
Sultánpur, ...	Sultánpur, ...	{ Class I, ...	9	9	7	6	6	5
		{ Class II, ...	8	0	0	4	12	10
		{ Class III, ...	6	6	5	5	3	9
„ ...	Chánda, ...	{ Circle I, ...	6	6	5	5	3	9
		{ Circle II, ...	8	0	0	3	3	2
		{ Circle III, ...	8	0	0	5	6	7

442. These rates it will be perceived are in harmony with the variations of the physical features of the district described in para. 3, for if tahsíl and parganah subdivisions be set aside, and the district treated as a whole, it will be found that, Isaulí alone excepted, it falls into three main belts or circles as follows :—

Belt.	Parganah.	Circle.	Rates.		
			Class I.	Class II.	Class III.
			Rs. A. P.	Rs. A. P.	Rs. A. P.
River belt, ...	Subeha, Jagdíspur, ...	Sub-circle, ...	6 6 5	3 3 2	1 9 7
	Isaulí, ...	Circle I, ...	6 6 6	4 12 10	3 9 7
	Sultánpur, ...	Class III, ...	6 6 5	4 3 6	1 3 2
	Chánda, ...	Circle I, ...	6 6 5	4 3 6	3 1 1
Central belt, ...	Inhona, ...	...	9 9 7	4 2 9	1 9 7
	Subeha, Jagdíspur, ...	Circle I, ...	8 0 0	5 0 0	2 6 5
	Isaulí, ...	„ II, ...	9 9 7	4 2 9	1 9 7
	„ ...	„ II, ...	6 6 6	4 0 0	2 0 0
	„ ...	„ III, ...	6 6 6	4 3 1	2 0 0
	Sultánpur, ...	Classes I and II, ...	8 12 9	4 12 10	1 13 10
Lake belt, ...	Chánda, ...	Circle II, ...	8 0 0	4 6 8	3 0 0
	Mohanganj, ...	Tahsil, ...	8 0 0	4 12 9	2 6 5
	Amethí, ...	Parganah, ...	8 0 0	4 6 5	2 11 3
	Asal, ...	Ditto, ...	8 0 0	4 6 5	1 9 7
	Chánda, ...	Circle III, ...	8 0 0	4 11 3	3 6 5

NOTE.—Where two or more rates are given in the preceding table for any class or circle, or parganahs are divided into classes and not distinct circles, the average of rates or classes is given here.

443. The question arises how far these rates are suitable for the whole period of this settlement. Have they risen or fallen within the period of which the history is known, or is there any reason to apprehend that any such change will happen? As a general rule, I think it may safely be said that no account need be taken of any such circumstance either in the past or in the future. In ordinary villages the rents of ordinary cultivators are now much the same as they have been for a long time, and as far as visible signs go, they are likely to continue so. It is only in special instances that rents show a tendency to vary.

444. A general enhancement of the rents of a whole village has in a few cases taken place, but it has proceeded from an equally wide cause. The village will be found to have been formerly thrown almost entirely out of cultivation in consequence of some share or boundary dispute, or the frequent and destructive forays of some powerful neighbour. The few who then ventured to take land in it held at light, perhaps almost nominal rents. It is now fully cultivated, and rents have risen again to the level of those in the adjacent villages.

445. Individual cases of enhancement are generally due to personal or tribal causes. Service, even after its termination, and high caste were under native rule common reasons for favorable rates; but they are now comparatively disregarded; the payments of a Kshattriya or Brahman no longer differ so widely as they did from those of the cultivator of more humble caste. These are the classes which now most feel the altered state of affairs. Nor is the change they experience limited to the enhanced *rates* they are now called upon to bear. Formerly they took up a certain amount of land at a certain rate and a lump sum was then fixed. From that time their holding was not again measured, and while they continued to pay no more than at first, they clandestinely increased the amount of land in their possession. This little device might formerly remain for a long time unnoticed; and even where suspected it was difficult to get at the land to define the extent of the trespass. In one instance, in a jamábandí filed in the tahsíl in 1859 A. D., I found against the name of a gosháin not the amount of land in his possession, but a note by the patwáí that he could not ascertain it, as the gosháin prevented his measuring it; he subsequently turned out to have about twice as much as his title-deed gave him any right to. All such doubtful cases were thoroughly cleared up when the survey took place, and proprietors then not only demanded a higher rate on the nominal holding, but insisted also that it should be calculated on the actual one.

446. Such changes as these, however, have little concern with assessment. The lands in question have been rated at their full worth. Were they left to be held on the same terms as before, the direct and perhaps the only loss would be that of the proprietor; the interests of the state would only be so far imperilled that its revenue becomes the less safe the more the proprietors' profits are intercepted by his tenants.

447. By means of the rent rates given in para. 446 was obtained one, the principal version of a gross rental. A second was available in the jamábandís prepared by the village patwáris, corrected, where necessary, for sîr, rent-free and service lands. It was never intended that more should be done with these than that should be taken into account, *quantum valeant*. They quite fulfilled the anticipations formed as to their worth. They were found nearly useless, the entries in them being highly imaginative. Nor could it be with safety concluded that the error lay in the direction of too low an estimate. In villages where claims to sub-settlement had been preferred, the jamábandís filed previous to the passing of the Oudh Sub-settlement Act, almost invariably exhibited an incredibly high rent-roll. The object of this was evidently to ensure a higher jamá being imposed upon the under-proprietors, in the event of their obtaining a decree.

448. The usual parganah map was constructed affording a general conspectus of all the most important points connected with each of its component villages, and on very doubtful cases, a native officer was deputed to make a local enquiry. His investigation, assisted by the light thrown on the subject of it by known facts relating to adjacent villages, occasionally elicited points which had escaped the notice of the Settlement Officer or his Assistant, at the time of their visit, when there was no certain standard to test conflicting data by. As assessment progressed, also, it became possible to calculate a safe average rate on total areas of cultivation, all descriptions of soils taken together, and this was sometimes found a very useful check.

449. The details above enumerated provided a safe basis of assessment for the generality of villages; but local peculiarities received due consideration, and the rates elsewhere adopted were unhesitatingly departed from, to such an extent and in such a direction, as the distinctive circumstances of any particular case demanded. "The guiding principle borne in mind," says Colonel Perkins, "was that Government had a right to a fair share of the rental defined to be as nearly as possible 50 per cent. on an assumed average gross rental, due regard being had to the variation of seasons, to the circumstances of the proprietors, and to the necessity for not enhancing the

“jamá too suddenly. I have also ever held in view the very “sound principle laid down in para. 92, Section IV. of the “Sudder Board of Revenue’s Circular Order No. I., that it is “an obvious dictate of justice and sound policy so to take the “portion to which Government are entitled, as to leave to “industry its full reward, and to inflict a penalty on neglect “and indolence. This wholesome instruction needs, how- “ever, to be tempered with discretion, for neglected cultivation “is often the result of guiltless poverty, or when traceable to “sloth, this may be but the torpor following on long insecurity and oppression.”

450. From what has been said above it will be readily apparent that there was little scope for Assessment of waste &c. the imposition of a heavy rate on waste land; and much of it has accordingly been left unassessed for grazing purposes; and where assessed, the rate is little more than nominal. In the Inhona tahsíl it never exceeds As. 3 per acre, and though elsewhere slightly higher, in no part of the district does it rise above As. 4. With respect to groves, it has been laid down that their preservation is of greater importance than the collection of revenue on the land they occupy, and up to 10 per cent. of the total area, their exemption from assessment has been formally sanctioned. Where this limit is exceeded they have usually been taken into account; but even then the demand is very light, and in some cases no notice has been taken of the excess. This is more particularly the case in large qasbahs, where groves, though in the aggregate numerous, are parcelled out among respectable but indigent Mahomedans, who would find it difficult to pay even the smallest tax on the land in its present condition, and would therefore probably meet the emergency by felling the trees, and bringing the land under cultivation.*

451. Of miscellaneous and spontaneous produce, mhowá alone is of consequence enough to be included among taxable assets. It is the only one of the numerous fruit trees found in

* The following passage from the Aín-i-Akbarí is not without interest, as many of the Mahomedans here alluded to are m’affidárs.—“It frequently happened that the “possessors of Seyurghál planted their grounds with fruit trees which yielded them a “considerable profit; upon which the officers of Government, wishing to benefit the “state, required a revenue from them. His Majesty was greatly displeased at the conduct of his officers in this respect, and commanded that no such requisition should be “made.”—Gladwin’s Ayeen-Akbery I. 225.

nearly every village on which the landlord is entitled to a fixed due. Lac, wild-rice, fish and grasses, though in special cases they have required to be taken into consideration, are generally found in such small quantities as to render it no great stretch of liberality for government to forego its claim to share in them.

452. It has been seen that in respect of rent rates the district falls into distinct circles or divisions. In point of assessable capacity, it admits of no such classification. Two circles, the exact counterparts of each other in all their physical features, may be as unlike as possible in every other respect, the tenures prevalent in them may be dissimilar, the one may have had to bear a very oppressive summary jamá, the other a very light one; in the one the circle rates may be steadily applicable, in the other some exceptions may be necessary; and there are numerous other circumstances which tend to prevent a perfect resemblance of one circle to another.

453. It is accordingly useless by way of explanation of the different revenue rates obtained to proceed upon the basis of the rent rate circles. It will be more expedient to regard only the parganah incidence. This is, indeed, the course suggested by the form of the statement illustrative of the revised assessment, and of others supplementary to it. Were the class or circle classification adhered to, it would be almost necessary to re-cast the tenure population and other statements to bring them into accordance with it; for they all bear more or less closely upon assessment.

454. The general result of the revision of assessment has been to fix the land revenue for the period of this settlement at Rs. 10,99,111-2-1. Its incidence on the whole district is on cultivation Rs. 2-2-9 and on total malguzárf area Rs. 1-9-5. These averages furnish a standard of comparison to which the incidence on individual parganahs may be referred. There are no very wide departures from them, and a few parganahs only call for separate remark. Inhona and Amethí are conspicuous by exhibiting the highest rates on cultivation; Gaurá-Jamún and Isaulí for an opposite reason. In Inhona the higher demand is justified by the natural character of the parganah. In Amethí, it has been seen that, though more than

ordinarily high rents may be sometimes found, they have not been allowed to influence the revenue rate, the heaviness of which is due to other causes. One of these is that the parganah contains a high percentage of land of superior quality and therefore able to bear the highest of ordinary rents; a second which, indeed, in some measure explains the first is that villages and hamlets are thickly scattered over every part of the parganah; a third lies in the nature of its tenures; it is almost entirely t'alukdári, and the t'alukdárs are sole proprietors of a large majority of the villages in their t'alukas. Asal, though an adjoining parganah is rated much lower; it is the very converse of Amethí in respect of tenures, and it is a further point of contrast between the two parganahs, that, while in the one the natural supply of water is abundant, in the other, though there is no lack of irrigation, it is in no small degree due to the construction of masonry-lined wells, in many cases by the petty zemindárs, so that here was one of the cases alluded to in para. 409 in which it was justifiable and necessary to make allowance for expenditure of capital.

455. Still greater is the difference between Amethí and the parganahs on the opposite side to that of Asal. There the most highly and the most lightly assessed tracts lie in juxtaposition. The low rates of Gaurá-Jamún and Isaulí, however, are easily to be accounted for. They proceed principally from the diametrically opposite causes of excess of water and the dearth of it. Gaurá-Jamún, though irrigation is in some parts scanty, is in others composed of low-lying lands, more than usually undrained and liable to inundation in very wet seasons. It may be added that the proportion of wheat is small, and that of land exhausted by double cropping large, and, although population is ample, it seems ill-arranged for purposes of agriculture. Isaulí, on the contrary, is poorly irrigated throughout; in many places it is deficient in reservoirs natural or artificial, and while unbricked wells cannot be regularly used because they do not last any length of time, brick ones are out of the question, for Bhále-Sultáns have an hereditary prejudice against constructing them. It may be noted as a curious fact that it is this parganah, which bears almost the lowest revenue rate, that has the highest percentage of land under cultivation.

456. Chánda is in many respects one of the most advanced parganahs of the district and yet it is impossible to saddle it with a heavy assessment. Its tenures like those of the adjacent parganah of Aldemau are peculiar and complex, and, as will presently be explained, consideration of the Summary jamá has caused the present one to be pitched lower than it would otherwise have been.

457. Into the divergence between the rates on total malguzárá areas it is superfluous to enter. They follow those on cultivation subject only to such modifications as result from the greater or less quantity of culturable land which has to be added to cultivation to make up the total malguzárá area.

458. The Summary jamá was Rs. 8,20,598-1-6; that of the present settlement, cesses included is Rs. 11,27,362-8-5; so that the enhancement is within a fraction of 38 per cent., varying from 25 to 43 in different tahsils. Still there is no doubt that the present assessment is essentially a light one, and the great rise which has taken place is to be attributed rather to the earlier demand being very moderate than to the later one being the reverse. The necessity for haste in the arrangements made on the annexation, and again on the re-occupation, of the province, and the insufficiency of the data then procurable led to many villages getting off more cheaply than they should have done. It is often these which have been most affected by the present settlement and their owners have scarcely any valid ground of complaint, if they are now at last called upon to bear their fair share of the public burdens. Enhancement, though general, has not been universal, for in no less than 291 villages have the Summary jamás been reduced. This is, of itself, a pretty sure sign that due discrimination has been exercised in the revision of assessments.

459. The new jamás have with very few exceptions been readily accepted. Where objections have been urged they have been carefully examined, usually on the spot, and if they have turned out to be well founded, remissions, either temporary or permanent,

Demand light, though enhanced.

Jamás readily accepted as a rule.

Remissions.

have been allowed to such an extent as each particular case appeared to render necessary.

460. Of the favour thus shown Chánda has monopolised

Parganah.	Period of post-ponement.		Total.
	5 years.	10 years.	
Sultánpur, ... ..	...	1,020	1,020
Chánda,	470	7,660	8,130
Isaulí,	1,185	...	1,185
Rokhá-Jais,	855	30	885
Total,	2,510	8,710	11,220

the lion's share. In many instances in that parganah, it was found that the capabilities of a village pointed to a jamá more than 30 per cent in excess of the one it superseded. So great a rise in the tax on

property, held as in this parganah, would have been almost insupportable; as remarked by Colonel Perkins, "it is certainly impossible for a numerous community of shareholders, whose maintenance is almost entirely derived from land, to pay a vastly increased demand and yet retain their social status. Political expediency would condemn such an enhancement, "did not common humanity forbid it," and after reference to the Commissioner, a general reduction of As. 2 per acre was made in all villages so circumstanced. In exceptional cases, even this measure of relief barely appeared sufficient, and a portion of the enhanced demand was in addition remitted for a term of years.*

ASSESSMENTS. PAST AND PRESENT.

461. A comparison of the demands of the state under British and native rule can hardly fail to be of interest, even if, as perhaps may be the case, the uncertainty that hangs about the matter of actual collections deprives it of any great practical utility; and a synopsis of the various assessments of which any particulars are known is furnished in the following table:—

* The term was generally five or ten years. Where the latter was fixed it was on the supposition that the present generation of landholders would mostly disappear within that time, and give place to another more broken in to the payment of a fixed and comparatively high demand. A remission of five years sufficed theoretically for those whose estates comprised much waste land, capable of easy cultivation.

Synopsis of Assessments, past and present.

Taluk.	Parganah.	Akbar's Settlement.				Nawabí.		British.			
		Area in acres.	Revenue including Seyrughál.	Present equivalent of Col. 4.	Rate per acre without cesses.	Area.	Revenue.	Area in acres.	Summary Settlement.	Revised Settlement.	Rate per acre of Col. 11 without cesses.
1	2	3	4	5	6	7	8	9	10	11	12
					Rs. A. P.						Rs. A. P.
Sultánpur.	Sultánpur, (a)	23,333	16,931	67,724	2 14 5		1,85,526	83,286	1,25,859	1,75,601	2 1 9
	Chándá, (b)	15,945	34,930	1,39,720	8 12 2		90,723	46,794	63,755	97,729	2 1 4
Amre-Sultánpur.	Amethí,	29,595	45,000	1,80,000	6 1 4		2,27,050	90,570	1,67,697	2,17,738	2 6 5
	Isaulí, (c)	444,584	49,667	1,98,668	0 7 2		31,832	23,317	38,074	45,815	1 15 5
	Asal,	5,435	11,497	45,988	8 7 5		80,759	20,419	36,496	41,496	2 2 4
	Inhona,	46,305	31,711	1,26,844	2 11 9		90,865	28,051	44,118	66,483	2 5 11
	Subeha,	65,485	42,412	1,69,648	2 9 5		1,07,623	31,219	47,869	66,165	2 2 11
	Jagdísipur, (c)	37,900	56,050	2,24,200	5 14 8		86,913	50,885	87,819	1,11,119	2 2 11
	Rokhá Jais, (d)										
Mohán-ganj.	Gaurá Jamún,	27,595	64,080	2,56,320	9 4 7		3,98,641	130,979	2,08,911	2,76,961	2 2 3
	Simrota,										
	Mohanganj,										
	Total,	696,177	3,52,278	14,09,112	2 0 4		12,99,932	505,520	8,20,598	10,99,111	2 2 9

(a) As the old Sultánpur parganah is now divided into Sultánpur-Miránpur and Sultánpur-Baronsa, a comparison with Akbar's time must be made through the medium of the total of the present areas of the parganahs here named and the corresponding ones of the Am-i-Akbari; the two portions of Sultánpur together make up Sultánpur, Miránpur is identical with Kathot, Baronsa is approximately half Bilahrí. With this explanation, the area, in Akbar's time, of the present Sultánpur-Miránpur may be found by proportion.

(b) Chánda includes Chánda and Páparghát, the latter being approximately half Bilahrí.

(c) These two parganahs are part only of those of Akbar's time; the remainder is in Faizabad. The areas shown in column 3 are deducted from the total of the two portions.

(d) The four parganahs of the Mohanganj tahsil are together represented by the whole of the Jais parganah of Akbar's time plus $\frac{1}{3}$ rd of the Nasirabad (Rokhá) parganah of the same period.

462. The fifth column becomes necessary in consequence of the changes that have taken place in the value of coins and measures since Akbar's time. In what the difference consists has been so carefully demonstrated by Dr. W. Oldham, in his recently published Memoir of the Ghazipur district that I cannot do better than put myself under obligation to him for such of the results he has worked out as apply to Sultánpur.

(1). A bígah was fixed by Akbar to contain 3,600 Iláhi gaz, 33 inches long.—(By reference to para. 374, it will be observed that this is exactly identical with the present standard bígah of the province of Oudh).

(2). A rupee according to Wilson contained 175 grains of pure silver in Akbar's time. At present it contains 165 grains. Akbar's rupee was, therefore, intrinsically worth 2 rupees one anna of the rupees now current.

(3). According to the prices current given in the Aín-i-Akbarí, a rupee in the days of Akbar would purchase at the very lowest computation about four times the amount of agricultural produce that can now be bought for a rupee.

(4). The present revenue rate, in proportion to the change in the value of agricultural produce, ought to be four times as great as it was in the time of Akbar.

463. By the light of these explanations a fair comparison may be made between the assessments of the Moghal and British Governments. It is thereby rendered apparent that all corrections and adjustments made, the latter is slightly the higher of the two.

464. But the figures thus examined represent only the net revenue demand. The comparison is incomplete unless cesses also be added. Whatever technical difference there may be between them and land revenue, the zemindárs, who have to pay both, are apt to draw little distinction between the two : the vital question to them is what is the sum total of the demands of the state. Akbar is credited by Abul Fazl with the remission of a number of odious taxes, and the *only* cess levied in his

time was one of 10 sers of grain per bígah, *i. e.* 16 sers per acre. This seems at first a mere nothing; but its present value, one sort of grain with another, may be very moderately estimated at As. 10. The cesses now levied are as follows:—

1. Permanent cesses, road &c.,	...	2½ per cent.
2. Oudh local rate,	... ..	2½ „
3. Income-tax,	... ..	1 „

—
Total, ... 6 per cent.

465. These altogether amount to no more than about As. 2-1 pie per acre. If then cesses be added to jamá, the result is to turn the scale in favour of the present assessment.

466. In making this comparison I have adhered strictly to the data furnished in the Aín-i-Akbarí; but it is necessary to point out how widely one parganah modifies the results obtained for the other eleven. The one alluded to is Isaulí. The total cultivated area of this parganah, the portions of it in this district and Faizabad both included, is at present no more than 54,015 acres; the revenue rate on cultivation is Rs. 1-15-5. According to the Aín-i-Akbarí, the cultivated land in it alone was of the enormous extent of 1,043,805 acres, or about half that in the entire Lucknow Sirkár. Its assessment was as low as its cultivation was vast, being only As. 1-9 pie per acre, much below that of any other parganah in this district, and also much below the provincial average, which was As. 12-8 pie. What the explanation of the difficulty about the size of the parganah may be, it is unnecessary to discuss here; my present business is with the special rate. It may in all likelihood be referred to some special causes of whatever nature; and in this conviction I proceed to show how the comparison stands, if Isaulí be excluded from the calculation so far as the time of Akbar is concerned. The incidence of Akbar's revenue demand becomes Rs. 1-2-11, of which the present equivalent is Rs. 4-11-8. To this the 10-ser cess has to be added so that the Rs. 2-4-10 of the present day is the substitute of Rs. 5-5-8 of the Moghal settlement.

467. Dr. Oldham gives a detailed explanation of the disproportion between the former and present assessment of the Ghazipur district. He finds the causes to be seven in number. The first four of them are equally applicable to Sultánpur. The following is an abridgment of his remarks.

(1). The present revenue is rigorously enforced. In Akbar's time according to Abul Fazl there was a wide difference between the settlement and the revenue paid.

(2). In Akbar's time only the best lands were cultivated, and consequently the average out-turn per acre was greater than at the present day.

(3). The population is now much increased, and the class of landowners, middlemen between Government and the actual cultivators, is larger.

(4). There are now other sources of revenue:—*viz.* duty on spirits &c. In Akbar's reign the land revenue was almost the sole source of income for the state.

468. The Nawábí assessments were yet more nominal even than those of Akbar; but though
 The Nawábí Assessment. not even approximately correct, as regards the sums actually obtained from the people, they represent with some degree of accuracy what the government of the time considered a legitimate demand—what they did not hesitate to collect, if they found it possible to do so. They are far in excess, in nearly every instance, of the demands now made, and though it is unascertainable what their exact incidence was, there is no doubt that it was heavier than at present, for the cultivated area they were levied on was unquestionably smaller. Some set off was certainly allowed in the officially recognized deduction of *nankar*, but, on the other hand, the *jamá* was liable to increase yearly at the pleasure of the *Názim*, and the revenue payer had to be prepared to give *douceurs* to officials of every degree.

469. One Settlement remains to be noticed, that of 1856
 Settlement of 1856-57. A. D.* It is likely to be numbered by villagers among the most memorable ever made, but its peculiarity arises from the modification

* That of 1858-59 has been already noticed, see para. 458.

of tenures it effected. From a fiscal point of view it must be looked on as a temporary measure, and important only as the first settlement made by the British Government, after its annexation of the province.

470. The date of declaring the revised assessments in each parganah is shown in the following table :—

Parganah,	Date.
Sultánpur,	April 1867.
Chánda,	Feb. 1869.
Amethí,	May 1867.
Isaulí,	July 1866.
Asal,	April 1867.
Inhona,	Nov. 1864.
Subeha,	Dec. 1864.
Jagdúspur,	June 1866.
Rokhá-Jais,	Feb. 1866.
Gaurá-Jámún,	Feb. 1866.
Simrota,	Feb. 1866.
Mohanganj,	May 1865.

They are to continue in force for a minimum period of thirty years.

471. As a necessary consequence of Lord Canning's policy in 1858-59, the settlement has been essentially t'alukdári, that is, the t'alukdárs have been admitted to engage for every village in their estate. Where subordinate rights have been found to exist, the sub-proprietors have been protected by judicially decreed sub-settlements, and their rents have been judicially determined. The qabúliats taken from proprietors range from Rs. 1,96,117 in the Amethí estate to Rs. 10 in the tiny little village of Terai, in the Jagdúspur parganah.

Settlement t'alukdári.
Range of qabúliats.

SECTION IV.—Record of Rights.

PART I.—JUDICIAL.

472. The first intimation of the opening of the Settlement Courts was given by means of the prescribed proclamation on 26th January 1863; the parganahs it referred to, together with corresponding information regarding the later notices issued,

Opening of Settlement Courts.

are shown in the annexed table, where are shown also the dates of the principal orders by which the state of the judicial file has been from time to time affected :—

Name of par- ganah.	Date of Notification of opening of Settle- ment Courts.	Extension of li- mitation.	Distribution of work between District and Set- tlement Courts.	Introduction of stamp duty.	Date of closing Courts.
Inhona, ...	26th January 1863,	15th October 1864.	Book Circular XVI of 1867.	15th August 1868,	1st December 1870.
Subeha, ...	Ditto,			Ditto,	
Jagdísipur,	Ditto,			Ditto,	
Mohanganj,	Ditto,			Ditto,	
Gaurá-Jamún,	13th February 1864,			Ditto,	
Rokhá-Jais,	13th May 1864,			Ditto,	
Simrota, ...	4th November 1863,			Ditto,	
Isaulí, ...	13th February 1864,			20th December 1868,	
Amethí, ...	24th August 1865,			1st January 1870,	
Asal, ...	Ditto,			Ditto,	
Chánda, ...	23rd ditto,			1st October 1870,	
Sultánpur,	Ditto,			1st January 1870,	

473. At the Summary Settlement of 1858-59, all claim-
ants who appeared after a qabúliat had
Sutors at first slow to ap- once been taken were referred to the
pear. (present) Regular Settlement; and
subsequently numerous claims in the District Courts termi-
nated in the return of the institution-fee, and a similar reference.
It might then have been expected that immediately on the
announcement that the long promised courts had been appoint-
ed, all classes of suitors would have been ready to flock into
them, particularly as petitions of plaint were received on un-
stamped paper. Such, however, was not universally the case ;
and, as regard t'alukdári villages it was noticed in the first

Annual Report (that of 1862-63) that the importance was not duly appreciated of having rights judicially recorded. Villagers very probably found it difficult to grasp the idea that it was necessary to enter a law court in support of rights and interests of which they were in undisputed possession; and that it would redound to their injury to omit to do so. At the best, even in independent villages, the greatest immediate gain was the maintenance of the *status quo*, and while the system of record was yet too novel to be generally comprehended, the mere hope of getting that position stereotyped was insufficient to provoke even the litigiousness of the native character. It is, indeed, a question, on the one hand, how far the entries made by the *amíns*—(to judge from the frequency of reference to them by parties to suits)—were calculated to have served that purpose; and, on the other hand, how far the great majority of under-proprietors (and proprietors, too, for that matter) would not have preferred to have their rights left unscrutinized altogether.

474. In t'alukdári estates this reluctance to come into

Subsequent increase of litigation. court was counteracted during the earlier years of settlement, by Settlement Officers, in accordance with the instructions issued to them, taking the initiative, wherever there appeared occasion so to do, and using all available means for ascertaining where under-proprietary rights existed. Subsequently, it was laid down that no pressure should be placed on under-proprietors* with the view of obliging them to go into court for the investigation and record of rights as against the superior holders; and their not doing so should not operate to their disadvantage, if at any future period they sued in the Civil Courts for the assertion of their rights. But by that time Khattionís and Wajibularzes were in course of preparation, and the enquiries then made were instrumental in bringing many claims to light. The persons concerned may have been at first indisposed to come forward, they were still more so to run the risk of having their names omitted from a record which now contained those of many of their co-proprietors. In all classes of villages alike a considerable stimulus to litigation was furnished by the extension of the period of limitation notified at the end of the year 1864; and another, and far more powerful one, by the Oudh Rent Act of 1868, a notice of ejectment frequently leading to a settlement suit.

* Government of India, Foreign Department, 376 of 7th December 1867.

475. These united causes appear to have been quite sufficient to keep up the stream of litigation, so much so that it was ultimately found necessary to impose various checks upon it. The first of these, the distribution of revenue work between the District and Settlement Courts was at the time almost inappreciable; but it was the beginning of the end, and was soon after followed by a more effective measure, the withdrawal of the exemption from stamp duty. The coup de grâce was administered by the order directing that the Settlement Courts should be finally closed at the end of November 1870, except for the trial suits previously instituted in them.

476. The total number of cases instituted from first to last is 26,043, but to these must be added 435 which, having been once disposed of, were afterwards admitted to review, and again brought on the file, about 250 under Book Circular I. of 1864, and 185 under Act XXVI. of 1866, making in all 26,478.

477. By statement VI. it will be seen that the investigation of these cases has been distributed among four grades of courts; but this has not always been the number of officers simultaneously employed in work of this description. Before the completion of assessments fiscal duties were of primary importance; they made great demands upon the time of officers of all grades, and judicial cases had to be temporarily laid aside. Nor has the strength of the judicial staff been uniform throughout: at first the two lowest grades did not exist at all; afterwards there was more than one court of each of those grades; latterly there have been but three courts altogether, at one time there were seven.

478. Settlement Officers were instructed that they were to be guided by the provisions of Act VIII. of 1859; they were also told that they were not to tie themselves down too closely to playing the part of Civil Judges; the procedure actually followed is a modified form of that laid down in the enactment above named. Complete adherence to its provisions might have been possible, but it would, to say the least, have been

fraught with great hardship to suitors. The rule regarding default, for example, is a stringent one; it has only been carried out against those who have been guilty of a second or third failure to attend: it is purely punitive; and its rigid enforcement is hardly compatible with the settlement mode of treating suits on their first institution. Plaints were received at any time after the issue of the proclamations mentioned in para. 472, but allowed to lie over until their turn came round. For some time endeavours were made to take them up parganah by parganah, but, as there was no authority for closing the file at pleasure, this was not quite practicable. Circular 47 of 1863, too, necessitated a different course, in requiring that claims to proprietary right and sub-settlement, in whatever parganah, should take precedence of all others, and has since mainly regulated the order in which cases have been taken up. Arbitration has been little patronized. Unless the arbitrators are closely watched, the process is tedious and expensive, while the award seldom gives more satisfaction than an *ex cathedra* decision.

479. The fraudulent nature of the litigation in our courts has often formed the subject of remark. I have little hesitation in saying that a very small percentage of the total number of claims has been absolutely groundless. Some few have been collusive; but, where there has been a dishonest element, it has more often consisted in greater or less exaggeration of a fundamentally good cause of action, or in the misrepresentation of a claim in some single particular to make it square with our laws. It is in the fabrication of evidence that fraud has been most freely resorted to: it does not appear to be thought at all shameful to suborn witnesses or forge documents; nor does the folly of the latter, even when the forgery is palpable and clumsy, seem to be appreciated. In one case a series of jamábandís, ranging over a series of several years was filed; not the slightest pains had been taken to disguise the sameness of ink or paper, and it was even found possible to piece together two papers which professed to have been written at widely different dates. Such a circumstance is suggestive, no doubt, of a criminal prosecution, but it is extremely difficult to bring home any charge of this nature to the guilty party, and an unsuccessful prosecution is more injurious than none at all.

480. For village proprietorship 1,970 claims have been instituted, which *prima facie* gives an average of more than one per village, and would so imply a very questionable right on the part of those who were found in possession at the beginning of the settlement. It is, therefore, necessary to explain that *aslis* and *dakhilis* are classed indiscriminately under this head, so that for comparison with the number of claims the number of villages must be estimated at 3,102. In non-t'alukdári mehals, moreover, the proprietorship has been invariably enquired into at the instance of and in the interests of Government, if the *de facto* occupant's title has not been challenged by any adverse claimant; and, in some few instances, several rivals have contended for the same mehal. Thus, notwithstanding the number of cases investigated, but a slight change has taken place in the distribution of property. This may be due in some measure, no doubt, to the indefeasibility of sanad-titles, but this cause aside, changes are restricted to less than 4 per cent. of the village circles now demarcated.

481. Sub-settlements are of two kinds, which differ from each other *toto orbe*, according as they are *in* or *out* of t'alukdárs' estates.

2. Sub-settlements.

(a) Non-t'alukdári. The latter kind are neither numerous nor important. Beyond reference to the figures in the tabular statement (No. VI.) it is enough to say that they have been treated as subject to the ordinary limitation, and suitors have obtained the best terms they enjoyed within that period; where necessary, the jamá payable by them to the superior proprietor has been raised to the amount of the Government revenue plus the ordinary lumberdári fee of 5 per cent.

482. T'alukdári sub-settlements require more detailed remark, inasmuch as they have formed the subject of special legislation in Act XXVI of 1866. At the same time, not much more than one-half of those adjudicated upon has been affected by that Act. Of the total number of 1,639, 1,153 had been decided prior to its promulgation. Of these 323 had been decreed, but 830 had been pronounced incapable of substantiation even under the rules then in force. It is true, that, after the cancellation of the Morar-Kherá ruling by Circular 1223 of 1865, the

minimum of possession within limitations was fixed at half the period between the inclusion of a village in a t'aluka and the annexation of the province, and that one of the chief provisions of Act XXVI. was thus foreshadowed ; but, on the other hand, an analysis of the 1,153 decisions shows that 513 belong to the western tahsils, in which sub-settlements had been mostly disposed of before the circulation of the precedent referred to. Here, then, another explanation must be sought for. It probably is that the estates in that direction, belonging to the Rájah of Tiloi and other Kanpuria chiefs, are of considerable antiquity, and that the t'alukdárs had thus abundant leisure under native rule to obliterate subordinate rights or at least to reduce them within rather narrow limits. It is also a historical fact that those estates, in consequence of the constant feuds between their owners, were for many years in a very unsettled state and more than once changed hands. It was difficult, under such circumstances, for subordinate proprietors, unless they were very clever trimmers, to avoid becoming partisans of one side or the other. If this ensured them the protection of the chief they followed, it also rendered them obnoxious to the attacks of his opponent : an attempt to remain neutral was perhaps worse, leading as likely as not to their being driven out, and their lands being harried and burned by whichever party found the opportunity. In any case, it was beyond their power to maintain themselves for many consecutive years in the bare occupation of their villages ; *a fortiori* were they unable to undertake the management of them.

483. Of the 323 claims decreed under the old rules, 185 were admitted to review under Act XXVI. of 1866 ; their progress through the different courts need not be traced, the final result is that 26 were ultimately upheld. The remaining 138, though not reviewed, had, nevertheless, to run the gauntlet of appeal, when the same measure was meted out to them as to those reviewed : all but 56 of them collapsed. The result of the sifting of the 323 old rule decrees, then, was to reduce them to 82. Of cases decided for the first time since Act XXVI. was passed, 8 only have survived the process of appeal. The total number of sub-settlement decrees is 90.

484. The Act has been so much criticised and discussed, that I shall do no more than state briefly the degree to which its principal provisions have come into operation in this dis-

trict. The conditions requisite for a sub-settlement are (1) under-proprietary right (2) continuous possession by virtue of that right (3) enjoyment of a clear share of profits. Failure under the first of these conditions is not fairly chargeable to Act XXVI. If no sort of right whatever be made out, it is no peculiarity of Act XXVI. that leads to the rejection of a suit; if any other right than that contemplated by the Act be found, it is governed by its own rules: it is only when a particular form of right actually exists that Act XXVI. of 1866 comes into play: its scope is restricted to "persons possessed of subordinate rights of property in t'alukas, *i. e.* the "right of a person who was in possession of the proprietary "right at the time the village was incorporated in the t'aluka."

485. The destructive force of the Act lies in the rule concerning profits and possession. I am not aware of any case in which, all other points proved, the inability to prove that possession was held "not merely through privilege "granted on account of service or by favour of the t'alukdár" has opposed any bar to a decree. The proof of a sufficiency of possession at all has been the stumbling-block to a great number of claimants. It has been held that evidence must be clear and conclusive, and that the onus probandi rests wholly on the plaintiffs. It is a still severer ordeal to prove the enjoyment of the requisite amount of profits, but the greater number of claims have broken down before arriving at this stage.

486. The total number of sîr cases is 3,397, but the distinction which has been drawn between the eastern and western tahsîls with regard to sub-settlement must be maintained with regard to this class of cases. In the latter tahsîls, owing to the early date by which sub-settlements were disposed of, sîr claims were also instituted early. They form a comparatively small proportion of the whole number above shown. This is intelligible from what has been said regarding the state of sub-proprietary rights in that quarter of the district. But the general prevalence of kham management has a tendency to develop distinct sîr holdings; the general subversion of any species of right has a tendency to bring out into stronger relief the few instances that have been preserved. Consequently, of 799 claims, 366 have been decreed.

487. In the eastern tahsils on the other hand, sub-settlements were much more backward, and sîr claims did not come on the file till much later: few were instituted until warning was given that stamp duties were about to be introduced. It needed the powerful argument that delay beyond a certain period would entail all the expense of ordinary litigation on the dilatory to counteract that strength of hope which many disappointed claimants of sub-settlement seem to have retained about their ultimate success. Any mention of sîr they generally met by replying that their claim to sub-settlement was pending in appeal, which frequently turned out to mean nothing more than that they had filed a second or third petition for review in the higher courts. They seemed to be under the impression that to discuss the question of sîr might prejudice their more important claims.

488. The greater degree of vitality possessed by underproprietary rights, coupled with the fewness of sub-settlements in these tahsils, furnishes *prima facie* grounds for expecting a still higher percentage of sîr decrees in them; more particularly as they contain a large majority of the villages in which '10 per cent.' sîr has been awarded; but other causes have combined to form more than an even counterpoise; the dismissals are to the decrees as 2 to 1. One of these is that the converse of what has been stated at the end of para. 486 holds equally good; another is that this head includes not only claims to what may be termed sîr proper, or the sîr of ex-zemindárs; but also to lands claimed under that name by sankalpdárs and others. This incorrect classification may sometimes be due to the petition-writer, who does not take the trouble to understand a claim or express it accurately; but not unfrequently, more especially in the Amethí estate, it is traceable directly to the plaintiff; it exhibits accurately the character he wished to appear in: a sankalpdár or mortgagee rested his title on a grant of centuries ago, and alleged that, since the accrual of that title, he had held the land as zemindári sîr, paying at the same rate, and by the same method of reckoning as the zemindárs themselves. This tale might easily be true, but it was open to considerable suspicion where the suit for sub-settlement had been dismissed and the defeated zemindárs were called in as witnesses. While it did them no harm to support the claims, it furnished them with an occasion of which they displayed little slackness in availing themselves, of injur-

ing or at least annoying the t'alukdár. Not a few cases, indeed, were very probably instituted with no other than this amiable object, at the instigation of the ex-proprietors. It thus happens that in some villages nearly the whole cultivated area has been claimed as sîr, and nearly the whole uncultivated area as sayer. General experience alone is sufficient to show the inherent improbability of such claims: there has sometimes not been a vestige of credible evidence to support them. They have of necessity been dismissed. Other sîr claims have been compromised on the lease basis, others withdrawn in consequence of some private understanding, and to the same cause may, I fancy, be attributed some fraction of the defaults: one party offers terms out of court for which he would not voluntarily suffer a decree to pass; the other, willing not to prosecute his claim, yet hesitates to formally abandon it, and default is adopted as the 'golden mean.' These observations will explain at once how the number of claims in the one part of the district both actually and proportionately exceed those in the other, and how where they are more numerous they have been attended with less success.

489. Claims to hereditary leases have been very few, much fewer than the decrees. They

4. Hereditary leases.

have been decreed generally as a modified form of sub-settlement, occasionally in lieu of "10 per cent. sîr," occasionally also but rarely instead of ordinary sîr. They may now be found in 72 villages; the amount of profits the lessees enjoy varies from 10 to 25 per cent. On this subject I need only repeat with such slight alterations as appear necessary the opinion I expressed in a recent report. It will be observed that these leases prevail much more in the Amethî and Sultánpur tahsils than the other two; the explanation being that, in the latter, the great majority of under-proprietary disputes had been finally set at rest before the lease system as a basis of compromise had found any advocates.

490. Where large sub-proprietary communities, of the turbulent and independent spirit which frequently seems to characterise those bodies in this part of Oudh, have held in their hands, for considerable periods, the entire management of their ancestral villages, and their claim to sub-settlement has broken down, I entertain but little doubt that this is very often the most satisfactory mode of adjusting the future rela-

tions between them and the t'alukdár. In the Sultánpur tahsil, it has been adopted in many instances without any objection on the part of those interested. So also in Amethí; but in the latter it has not found universal favor. The difficulty lies, not as might be imagined, in the t'alukdár's disinclination to concede a lease, (he is willing to do so in all those villages in which "10 per cent. sír" has been decreed), but in the under-proprietors' positive refusal to accept it. They urge that they want only such sír, sayar, as the courts will have the goodness to decree them.

491. If this represented their genuine aspirations, and if they would really abide by the arrangements made, it would be far preferable to define their sír once for all, and by circumscribing their interest in the village within certain limits, leave the t'alukdár free scope for the management of the remainder. But so far as I can ascertain this is not at all what the result would be. A certain rent having been fixed, the sírholders might, or very probably might not, have the grace to pay it without dispute. But whether they did so or not, they would without delay proceed to take up other lands in addition to those decreed, for which they would resist any demand at all, on what would, if only true, be a very justifiable plea, that the lands are not in their cultivation, and that they have nothing but what was judicially decided to be theirs. I may instance a village in the Amethí estate, in which the rájah tried the experiment of kham management during Summary Settlement. There immediately ensued a vast amount of litigation, the principal difficulty often being to determine the extent of the lands in the sub-proprietors' cultivation, and to ascertain whether it had been increased or not since the preceding year. It is, I am afraid only in the expectation of being able to follow such a course as I have described, that the sub-proprietors conceive sír to be more advantageous than a lease.

492. Though this is probably the consideration which principally influences them, it must be admitted that their case is capable of appearing under a different aspect. It is impossible not to recognize as legitimate objections founded on apprehension of inability to meet the jamá demanded of them. Where the shareholders are numerous, and the village small,

these fears may rest on a very solid basis ; and in such cases it would indubitably be to the benefit of all concerned for sîr to take the place of a lease with little prospect of stability.

493. Of claims to right of occupancy there have been very few ; but where a sîr claimant
 5. Right of occupancy. has failed to substantiate his title, it has been ascertained whether he is entitled to a right of occupancy, and if so, it has been decreed to him.

494. Up to this point I have confined myself to the
 Extent of under-proprietary rights decreed. consideration of the numerical proportion of under-proprietary claims decreed. I now proceed to the more crucial test of examining the amount of land and profits enjoyed by the under-proprietors. It is somewhat astonishing to find that of 1,024 t'aluk-dâri villages, sub-tenures are to be found in no less than 483, or nearly one-half ; but these figures taken by themselves are deceptive. In the leased and sub-settled villages, indeed, 130 in number, the proprietary profits, Rs. 77,239, are divided pretty equally between the superior and inferior sharers, a result partly due to the rule which makes a sub-settlement carry with it a high minimum of profit. In the sîr and occupancy villages again, 353 in number, a still higher *rate* of profit prevails on such land as has been decreed, but this is attributable to part of it being held rent-free, and the quantity of land decreed is small. To leave details and take all t'alukdâri villages collectively, the total profits are Rs. 6,95,684, of which sub-proprietors intercept Rs. 73,359.

495. Regarding share cases, the number is perhaps one
 6. Shares. of the most noticeable points. It is to be accounted for by the minutely subdivided state of property in many portions of the district. Of this it is a further result that the points in dispute have often been of a very complicated character. They have possessed the redeeming feature of interest, for their investigation serves to illustrate better than any other process can do, the practical working of the village customs by which the present condition of tenures has been developed. Where contested, they require patient investigation ; even if facts are not at issue, it is sometimes a very nice point to arrive at a just conclusion as to the status of a claimant : to decide whe-

ther his possession has extended to a perfect share, or been restricted to sîr and sayar. In the latter case, a still greater enigma has often to be solved, whether the exclusion has been compulsory or voluntary, of the nature described in para. 151 or that described in para. 159. For the leading principle observed has been that adverse possession only is regarded by the law of limitation: that, therefore, the mere fact of non-participation in the management of affairs, or even in profits and rendition of accounts, does not *ipso facto* bar a claim to be reinstated in the position of a sharer, if it can be shown that it was not consequent on forcible dispossession or permanent relinquishment of right, but that the concentration of the management in the hands of one or a few has been permissive only and revocable at the will of the co-parceners.

496. It has been ruled that restoration to possession in 1264 F. did not restore a right otherwise extinct. But in those days, limitation-laws were little heeded; if a long absent sharer then returned and agreed to square accounts with the person in possession of his share, much less objection was raised to his re-admission into the community than is now done. Any formal act, at that time or since re-occupation, of acquiescence has uniformly been respected. Some curious cases have occurred in which a whole village has been the bone of contention between two distant relations, descendants of a common ancestor. It has been clearly proved that, during the limitation period, possession has alternated between them, but that they never held together. It has been held, on the principle that the whole contains the part, that the possession by each of the whole covered possession of the part to which he was entitled, and that the fairest way of settling such disputes is to divide the village between the litigants in proportion to their ancestral shares.

497. The novelty of the tenure explains the paucity of Birt suits. There have been 11 only; 7. Birt and Sankalp. all have been decreed. Sankalps, also, are conspicuous by the excess of decrees over dismissals. Judgment has been actually confessed in several cases; in others the defence has been little more than nominal; even contested ones often did not go beyond the court of first instance. I have a suspicion that some sankalpdárs have been decoyed or driven into court, the object being not to disturb

their possession, but to saddle them with a judicial order fixing their liability for rent. Titles disputed at the outset have often been acknowledged, where no demur has been made by the plaintiff to the rent demanded by the defendant. The difference between the number of defaults in t'alukdári and non-t'alukdári villages is striking. With regard to the former the observations on this point under the head of sír may perhaps be applicable.

PART II.—THE FORMATION OF THE RECORD.

498. The records are drawn up and arranged according to demarcated villages. They are of two descriptions, the Judicial, prepared singly, and the Settlement, prepared in duplicate. Each of these is separately bound, so that there are three volumes for each village. When complete they are handed over to the District Officer, two (judicial and settlement) for the head quarters of the district and the third for the tahsil.

499. The Judicial volume consists mainly, as its name denotes, of the judicial files relating to such rights as have been contested; but it has also been selected as the most proper receptacle for the papers concerning the appointment of lumberdárs, in which, though a purely executive matter, a quasi-judicial procedure is followed. The preparation of this volume is identical with the progress of judicial work detailed in paras. 472 to 497. The cases finished, all that remains is to stitch them up together and bind them.

500. The Settlement volume is more varied in its contents; it embodies all the results of the settlement operations. It consists of fifteen papers:—

1. The Boundary Map.
2. The Boundary Misl.
3. The Shajrah or Field Map.
4. The Khasrah or Field Book.
5. The Shajrah Abadí.
6. The Khasrah Abadí.
7. The List of Wells.
8. The Jamábandí.

9. The Khattioní.
10. Statement No. II.
11. Statement III. or the Khewat.
12. The Qabúliat.
13. The Wajibularz.
14. The Rent Schedule.
15. The Final Rúbakarí.

501. All these documents have been prepared on paper of uniform size, except the maps, which are folded up and placed in a pocket in the cover of the volume.

502. With the exception of the last, they all refer to one or other of the four heads detailed in para. 371. The two first refer to boundaries; the next five to survey; the eighth, tenth, twelfth and fourteenth to assessment; the ninth, eleventh and thirteenth to the record of rights and liabilities. The last the final rúbakarí, is a concise summary of all the proceedings connected with the settlement of the village.

503. The boundary papers are bound up just as received from the demarcation department with the exception that the map which possessed the unfortunate peculiarity of being on flimsy *bamboo* paper, while "every document of the misl" (to which it belonged) "was on *strong* paper" has now been rendered less perishable by being mounted on cloth.

504. The survey records require no separate remark here; enough has been said about their preparation in the rough in para. 375. Their fairing will be noticed presently.

505. The jamábandí, under the authority of the wording of para. 3 of Circular 8-1870, has been omitted from the second or tahsíl volume. Had it been omitted from the first also, the value of the record would have scarcely been impaired, especially as the preparation of a rent schedule is required by Circular 38 of 1869.

506. The Khattioní has been strictly limited to the detail of all such parcels of land, not being specific shares, as have been judicially decreed. In some of the parganahs in which work

commenced earliest, if the procedure indicated in para. 474 showed a *prima facie* case of right it was investigated, and if proved, recorded; but since the cancellation of the Circular enjoining that procedure, it has been left to the option of *sui disant* proprietors to establish their claim regularly, or to submit to the omission of their tenure from the record.

507. The most essential point, sometimes not an easy one, in the preparation of the khewat is indubitably the correct ascertainment of the principle on which the lands are distributed in the village concerned; this determined, any error that may creep into it is one of detail only, and admits of easy rectification: no efforts have been spared accordingly to ensure accuracy in this respect. In zemindárá and pattidárá villages, due regard being paid to the custom of jethansí, the khewat is soon made when the genealogical tree is once produced. Where the bhyáchárah tenure prevails, it is premature to call the khewat complete, until the khattioní is entirely ready; in such cases, khewat and khattioní actually progress *pari passu*; the former is, as regards each person's holding, but an abstract of the latter. Where any extraordinary difficulty arises, where, for instance, the number of shareholders is excessively large, or, as in the Asal and Chánda parganahs, tenures are of an unusually complex character, the khewat (and the khattioní) are prepared by a Munsarim or Moharrir on the spot.

508. The khewat is "intended to define the amount of "the *rights and interests* of the several shareholders of an "estate;" and in the generality of cases this intention has been fully carried out; any question of right arising at the time of its preparation has been tried out, and the entry made in it regulated by the decision. Latterly, however, this has not been the case. Since the introduction of stamp duty such a course has been impossible, unless a case has happened to have been previously instituted: it has been necessary to direct the person dissatisfied to file a plaint on the proper stamp, and inform him that, on the production of a decree in his favor, the khewat will be amended. In the meantime, he has been recorded according to what he actually holds, and khewats will consequently be found which are records rather of *de facto* possession than of *de jure* ownership. For the

reference to a suit, on the institution of which a stamp is required, is tantamount to requiring the outlay of a greater or less sum of money, unfortunately not always immediately forthcoming, and in such cases, the dispute has remained undecided. Assuming the suit to be brought, but not within the short period between the withdrawal of the exemption from stamp duty and the total closing of the Settlement Courts, it has to go into the District Courts. The khewat is in all probability called for, and the worthlessness of a document liable to modification immediately after it is framed forms the subject of comment more or less sarcastic on the part of the presiding officer.

509. That the procedure here described is likely to lead to any grave inconvenience, or that share claims cannot be just as well handled by the District as by the Settlement Courts I have no wish to imply : it is a point which remains for future determination. Perhaps the Settlement officials have sufficiently well performed their part if they have succeeded in accurately delineating the system peculiar to each village ; and my sole purpose in alluding to the subject is to stave off from this department the accusation of a perfunctory discharge of one of the most important of its duties.

510. The exact extent to which the remarks made in the two preceding paragraphs are applicable I cannot say : perhaps it is not very great ; it must be remembered, however, that khewats could not be commenced until proprietary titles to whole villages had been determined ; the investigation of share claims was expressly ordered to be deferred till khewats were taken up, and it sometimes happened that it was not till the attempt was made to impose an exact limit on a right before uncertain that the existence of a grievance came to be perceived ; in others words, many share claims would naturally be kept back until a very late stage of the settlement. At the same time, I need scarcely say that every endeavour has been made to bring disputants to an understanding, and an extra-judicial solution has been found of many such difficulties.

511. It is worthy, I think, of special mention that khewats have been prepared in two sanad-held estates, to the inclusion of persons whose names are not in the sanad. I speak

of Rámpur and Pratábpur. In Rámpur, the sanad is vague only, and runs in the name of "Kalka Buksh waghairah." It has been interpreted by means of Statement A, which is fortunately more explicit. The Pratábpur estate has for some time consisted of separate shares held under separate qabúliat, viz. Pratábpur Ragonáth Singh, and Pratábpur Baijnáth Singh. It is to the latter only I refer, the former is subject to ordinary rules. Baijnáth Singh obtained a sanad, it included the name of one of his sharers, Zabr Singh, but not that of a second one, Jaggarnáth Singh. The non-sanad sharer on his part applied to be recorded as proprietor of a right of which he has all along been in actual possession; the sanad holders, on their part, though not interfering with possession, long objected to the record, on the ground that it would be an infringement of the sanad. The matter was at last compromised on the basis that the non-sanad sharer should be entered in the khewat, but that it should be as subordinate to the sanad holders, to whom, however, he should pay no more than 5 per cent, the ordinary lumberdári fee, in excess of the government demand. This is, I think, very fair. It maintains the individual excluded from the sanad in much the same position as he would have held had there never been one: while it at the same time protects the t'alukdárs from the splitting up of their t'aluka, which it would have been at his option to make by partition or sale, if he had been admitted to share in the superior right.

512. Ordinarily, a single khewat is sufficient for a single village, even where it is divided among different mehals: there is usually some common bond of connection between the respective proprietors springing from descent from the same ancestor. All that is then necessary is to be careful to make an accurate apportionment of the shares:—it is very analogous to what has to be done in pattídári villages. Where, however, as sometimes happens, two or three distinct properties have been demarcated together, a separate khewat is indispensable for each of them. There are instances, also, where even in the same property a double khewat has been considered advisable, if not absolutely necessary: where there co-exist superior and inferior rights, and both are held by co-parcenary communities, whose methods of distributing shares are independent of each other, the construction of a single khewat would more often be a triumph of ingenuity than of practical utility.

513. The wajibularz has in all cases been prepared separately for each village; not collectively for t'alukas or other large mehals, where these exist. It was always contemplated that there should be separate ones for villages in which under-proprietary rights obtained, and some such are to be met with in every t'aluka. A literal adhesion to the printed instructions would, therefore, have led to the wajibularzes of some villages being in their own misls and some in that of the whole t'aluka. This would probably have created some confusion. A single paper of this kind for an entire t'aluka, moreover, would be generally large and bulky, and its value would be much diminished by the difficulty of finding any part to which reference might be required.

514. The wajibularz has been prepared for the most part in the village it refers to; a Munsarim, where possible, and elsewhere a Moharrir, having been sent there for that purpose. It was his business to ascertain and record the information required for its successive clauses: his work was afterwards checked by the Settlement Officer himself or one of his subordinates. It seems to me that the second clause of this paper is somewhat superfluous, the khewat often, if not always, gives all the particulars it professes to furnish, and simple reference to that paper would therefore be enough. If it be desirable, in order to preserve the completeness of the wajibularz, to have a full detail under this head, it might still be feasible to reduce the size of the less important volume by the omission of the khewat from it. Similarly, the place of the khattioní, where its purpose is to record small holdings only, might also be very well supplied in the same volume by simply giving a detail of the khasrah numbers against each of the holdings enumerated in clause 12 of the wajibularz. The omissions indicated have not been made, however, as they are opposed to the Circulars now in force.

515. The preparation of the Survey Records in the rough commenced, of course, simultaneously with measurements; but some months elapsed before a sufficient number were ready to justify the appointment of an establishment for fairing them. It was, indeed, at first expected that the amíns themselves would be capable of doing this for their own records;

but their notions of caligraphy were generally found to be better suited to the rough than the fair copies, and Moharrirs, paid at contract rates out of the Amíns wages, have had to be entertained for the purpose of supplying the omission. A similarly paid agency has been employed for the preparation of most of the papers, the cost of which is chargeable to Government ; but this method of remuneration is apt to cause difficulties to be slurred over and ignored, and the first copies of the more intricate papers have been drawn up by a salaried establishment. To this is entrusted, also, the duty of testing the work of the contract Moharrirs.

516. Each paper, perfect in itself, has next to be compared with others containing similar entries ; it is only when they are all made to tally with each other and with the judicial file that the misl is accepted as complete. The importance of this work of examination and comparison can scarcely be overrated, though it finds no place in the monthly returns ; and, unless due allowance be made for it, it is in danger of being neglected to the no small detriment of the records.

517. Fairing offices were first opened at Inhona for the tahsíl of that name, and at Jais for tahsíl Mohanganj ; and, as the area under settlement extended, others were fixed at Amethí and Sultánpur. Each of these was committed to the charge of a Sadr Munsarim, but, with a view to more efficient supervision, Inhona was made the head quarters of an Extra Assistant Commissioner, and the two tahsíls of Inhona and Mohanganj placed under his superintendence. The Jais and Amethí offices existed but for short periods ; the former was amalgamated with that at Inhona in October 1866, and the latter with that at Sultánpur in January 1868. The Inhona establishment was maintained for some time after this ; it was not deemed advisable to break it up till the commencement of 1870, when it was absorbed into that at the Sadr station.

SECTION V.—*Miscellaneous.*

518. When the Settlement commenced in February 1863, Colonel Perkins was Deputy Commissioner of the district, and was accordingly, in conformity with the practice then generally followed, directed to assume the supervision of settlement

Officers.

operations. He was not relieved of the administrative charge of the district, however, and so was unable to devote his attention exclusively to his special duties, until the month of September in the same year. From that time he continued in charge of the settlement until his return to district work, as Deputy Commissioner of Faizabad, in April 1869, with the exception of twenty months (March 1866 to November 1867) during which time he was absent on furlough to Europe. His place was then filled by Mr. H. B. Harington, now Officiating Secretary to the Chief Commissioner. From Colonel Perkins' departure for Faizabad dates my own tenure of the Settlement Officership.

519. Captain Forbes was appointed to the district as Assistant Settlement Officer almost immediately after the commencement of operations; and he continued to be the substantive incumbent of that post until March 1868. During part of that period he was absent, however; from early in the year 1865 to late in the year 1866, he was on leave to Europe on medical certificate, and Mr. W. H. Gibson, now Officiating Deputy Commissioner of Harduí, was deputed to perform his duties. He was also twice absent in charge of other Settlements, once at Pratábgarh in January 1867, and again at Faizabad from May to December of the same year. Towards the beginning of 1868 Captain Forbes was promoted to the Settlement Officership of Pratábgarh. It then fell to me to take up the post left vacant by his promotion, and I continued to hold it until my appointment as Colonel Perkins' successor in the following year, when it was finally abolished.

520. Since I assumed charge of the settlement, the following officers have served in the department: Pandit Mádhopershad and Syad Mahomed Husain, Extra Assistant Commissioners, and Mahomed Abdullah and Chúní Lál, Sadr Munsarims. Syad Mahomed Husain was transferred to another district more than two years ago.

521. Pandit Mádhopershad was transferred to this district in December 1863 from Unáo, where he had already gained for himself a high character for integrity and ability. This he has fully maintained throughout the long period he has been associated with the Sultánpur Settlement. Respecting his judicial aptitude it would be superfluous to do

more than mention the special recognition of it implied in his investment with full judicial powers. He has throughout been entrusted with the supervision of the preparation of records, (at first in the two western tahsils, and latterly in all four) for which he is peculiarly fitted by his intimate acquaintance with every branch of Settlement work.

522. Mahomed Abdullah possesses good abilities, and has gained great experience in revenue matters during a long term of Government service. He was first employed in various subordinate capacities in the Panjáb, where he retained the favorable opinion of his superiors, until he left for Oudh, on obtaining in the latter province a better appointment than he had previously been holding in the former. He then served for some years in the Pratábgarh district and during part of that time acted as tahsildár. He was transferred to this district in February 1869, and has since continuously acted as Sadr Munsarim.

523. Of Múnshí Chúní Lál I hold a very high opinion. He was for sometime Serishtádár to the Settlement Officer, and in consequence of the satisfaction he gave in that post was appointed Sadr Munsarim. He is intelligent and industrious, well versed in law, and careful and accurate in its application. In the preparation of records, he was a zealous coadjutor of Pandit Mádhopershad, until he left the district last September on his appointment to a tahsildárship.

524. The total cost of the Settlement, everything included, is Rs. 4,54,756-12-6. To avoid repetition of details I may refer to Statement II, where an analysis of these figures will be found. Regarding the last column only have I any remarks to make. It shows that the cost of the Settlement is 41 per cent. of the revised demand for one year. It appears to me that an equally, if not more, useful comparison lies between the cost of revision and the gross increase of revenue thereby effected; by reference to this standard it will be seen that Government recoups itself in little more than a year and a half for all the expenditure that has been entailed by the revision of assessments. From discussion of the question whether the cost of the settlement has been moderate or the reverse, I have the good fortune to be absolved; a favorable verdict has already been passed upon the subject.

Cost of Settlement.

525. This report has the peculiarity, that, with its sub-

Conclusion.

mission, the territorial division it refers to will become obsolete. With regard to the primary object of the report, this is fraught with no inconvenience whatever ; but it has this result attached to it that the statements submitted, some of which would otherwise be of great value for reference to all officers engaged in revenue work are now, *quoad hoc*, comparatively useless. This defect it was my wish and intention to remedy by preparing the statements alluded to as well for the new district as the old. But, unfortunately, the Faizabad Settlement is not sufficiently advanced for me to obtain the requisite information concerning some of the parganahs received from that district, and my purpose has consequently had to be abandoned, or at all events deferred until the missing data are forthcoming.

A. F. MILLETT,

Settlement Officer.

No. 2246.

FROM

THE OFFG. SECY. TO CHIEF COMM.,
OUDH.

TO

COLONEL L. BARROW, C. B.,
FINANCIAL COMMISSIONER, OUDH.

Dated Lucknow, 11th May 1870.

SIR

I HAVE the honor to acknowledge the receipt of your letter No. 3728, dated 5th instant, enclosing the report of the Settlement Officer, Sultánpur, on the revised assessments of tahsíl Inhona.

2nd.—In reply I am directed to observe that, as final sanction will have to be given by Government, the Chief Commissioner does not propose to forward it on until the report of the whole district is completed. In the meantime, the Chief Commissioner is pleased to sanction the revised assessment, and to request that Major Perkin's report may be incorporated in that for the whole district and printed.

I have the honor to be,

Sir,

Your most obedient servant,

H. B. HARINGTON,

Offg. Secy. to Chief Commissioner, Oudh.

No. 1895 of 1873.

FROM

LIEUT.-COLL. I. F. MACANDREW,
OFFG. COMM., RÁI BARELI DIVISION.

TO

THE PERSL. ASST. TO THE CHIEF COMM.,

ODDH.

Dated Rái Bareli, the 29th July, 1873.

SIR,

I HAVE the honor to submit the Settlement Report of the district of Sultánpur which was received in this office on the 17th March 1873. It bears no date upon it. With it is submitted the report on the settlement of the Inhona tahsíl of the Sultánpur district, also without date. This report, which is by Lieutenant Colonel Perkins, appears to have been submitted to the Secretary to the Chief Commissioner on the 5th May 1870 by the Financial Commissioner, but was returned, with the Secretary's No. 2246 of 11th May 1870, to be re-submitted with the general report.

2. The general report is by Mr. A. F. Millett, who has taken very great pains with it and brought a great deal of research to bear upon the subject. The historical and statistical account of the district is very interesting, and no doubt will be most valuable as material for the Provincial Gazetteer, and it reflects the highest credit on the officer who has spent so much time in compiling it. Nevertheless, I am constrained to say that the report, as a settlement report, is disappointing.

3. The report is divided into three chapters, No. 1, Statistical, No. 2, Historical, No. 3, Settlement. My observations must necessarily be only of a critical character, for I have no special acquaintance with the subject in Sultánpur, and I am only forwarding this report now because I do not

see that the Chief Commissioner is likely to have this settlement reported upon by a more competent person within any reasonable time. As I have no means of criticizing the Statistical and Historical portions of the report, I intend to confine my remarks to the third chapter and section 7 of the the first chapter which treats of tenures.

4. In his section upon tenures Mr. Millett divides them into several heads subordinate to two principal ones, "tenures according to origin," and "tenures according to incidents." The first is discussed under the following sub-heads at paras. 113 to 126 of his report :—

Modes of acquisition.

Conquest.

Occupation.

Accession.

Transfer.

A discussion on such subjects as these presents no features peculiar to the Sultánpur district, and as it is probable that there will always be a difference of opinion regarding the origin of tenures I see no good in following Mr. Millett into a controversy on the subject.

5. I think it necessary, however, to correct the impression which his para. 125, on the subject of leases, is calculated to leave. I believe that the tenure, called "deposit" by Mr. Millett, mentioned in his para. 126, is found as he describes in a few instances in Eastern Oudh, but it is a rare and a special exception, not by any means a rule. The lease in the Nawábí was optional with the superior; but when a person, having an ancient or an acquired under-proprietary right was dispossessed of the lease, when, in fact, the village was held Kacha, as the local phrase is, an equivalent in sír or nankar was provided for the dispossessed lease-holder. Under the native rule the settlements were annual, and subordinate arrangements were always liable to annual modification, however many years they might run on without change; under our rule we desire that the holders of subordinate interests should share in the stability which our settlements give to rights of all kinds, and these leases, formerly liable to arbitrary change, are now; whether under the name of sub-settlements or hereditary non-transferable leases, fixed

tenures. I can see now, however, that a great mistake has been made in not fixing the alternative *sir* in case of dispossession; for, though we do not allow the caprice of the superior to eject the lease-holder at his pleasure, we have not provided for the case, which I regret to say is common in the Sultánpur district, of the lease-holder not paying his rent; and, instead of the simple and easy procedure of the native system, we are forced to sale, or Government management, a process which cannot be carried out on a large scale and is dilatory and ineffective on any scale at all. Such is the true position of persons holding the management of villages subordinate to *t'alukdárs* under native rule as compared with our own.

6. Under the head of "tenures according to incidents" Mr. Millett, divides his subject into—

Proprietary rights.
Under-proprietary rights.
Quasi-proprietary rights.

I do not intend to follow Mr. Millett into his long discussion on proprietary right which appears to me to have little to do with a settlement report. Suffice to say that he admits it to be in Sultánpur what it is elsewhere.

I. The right in the land of persons who hold it free of revenue.

II. The right in the land of persons who hold it subject to the Government demand alone.

7. Under-proprietary tenures Mr. Millett conceives to consist of sub-settlement and *sir* only, at least he so classes these tenures alone, and he commits this mistake because he has allowed himself to invent what he calls

Quasi-proprietary tenures.

These are enumerated by him as follows :—

- | | |
|-------------|-----------------|
| 1. Jhágír, | 7. Birt. |
| 2. Milk, | 8. Marwat. |
| 3. Aima, | 9. Maintenance. |
| 4. M'afí, | 10. Occupancy. |
| 5. Sankalp, | 11. Purwás. |
| 6. Dár, | 12. Groves. |

It is only necessary to glance over this list to see how incorrectly they are thus classed together. M'afi and groves may be either proprietary or under-proprietary, and indeed groves may be merely an incident on condition of cultivating occupancy. Milk and aima are, I believe, always revenue free proprietary rights. Sankalp, birt, marwat, and purwás (that is the right of the founders of purwás) are under-proprietary rights beyond all question. Maintenance, if a right in land at all, only becomes so in consequence of a decree under a law defining it such as chapter VIII of Act I of 1869, Section 33 of the same Act, or the general obligation under the common law of men to support their wives and children, and the special obligation by custom of the t'alukdárs to support their relatives which custom however is ignored by our law. The nature of this custom will appear hereafter. Occupancy is a right created by our laws and decisions. I have never heard of a case in which occupancy was decreed on the ground that a man had made out a right to it irrespective of our law, and Mr. Millett, in his para. 184, says that the cases that have come under his observation are cases of compromise by consent, in which the Plaintiff claimed something more which the court could not grant, such as a right to marwat. I shall have occasion to speak of this afterwards. Mr. Millett has not stated what is the nature of the right of occupancy thus decreed, so I presume, it is the same as that under Section 5, Act XIX. of 1868.

Dár is a word new to me. Mr. Millett says it means any permanent sub-proprietary interest but is not a special tenure itself. It might therefore have been left out of the enumeration.

8. Jhágír is a tenure on which there have been numerous decisions, especially in the Lucknow district, and I believe, it has been there held, and correctly held, to be merely an assignment of the Government revenue, and to carry no other right with it either proprietary or under-proprietary. Sometimes the proprietary right was found co-existent with that of jhágír, but then it could be traced to a different origin. The jhágírs of the Baho Begam, and of the General Sahib in this division were unquestionably of this class.

Mr. Millett has however mixed up with it service tenures. These are I know sometimes incorrectly called "jhágír." The correct name for them is that by which they were known in the Settlement of the Rái Bareli district (chákarána).

These are pure service tenures, the right to hold the land ceasing with the cessation of the service, but as the service was hereditary usually so was the chákarána too. Jhágír, on the contrary, was by no means a service grant necessarily. It might be so or it might not. At any rate there is no occasion to invent such a description of it as quasi-proprietary.

9. I think there is a good deal of error in Mr. Millett's notions about maintenance, and, as they are advanced in a report which is to be printed and circulated to the world, I deem it necessary to state what I conceive to have been the real state of affairs. His views are given in paras. 177 to 180 of his report. In paras. 178 and 179, he gives a sketch of what he conceives to have been a general custom, but the simple fact that we found estates large and in the hands of single t'alukdárs for the most part throughout the province, shows that the splitting process described by Mr. Millett could not be general. It is undoubtedly true that native opinion did not expect a t'alukdár's younger sons to work for their bread, and that it was the custom for the father to assign villages for their maintenance, and that they held them rent-free. It is also true that, when the rájah was a weak man and the Bábú a strong one in the next generation, the Bábú not unfrequently got a separate engagement with the Government and became an independent t'alukdár. But then a similar action would go on in the Bábú's estate, and, were this process general, a few generations would have broken up all the large properties in Oudh. The real fact however is that, as a rule, in the next generation rent was exacted from these maintenance villages, probably a low one and for the life of the incumbent; but in the following generation it was increased while the holding became divided, and, from favored relatives of the t'alukdár, the holders of these originally maintenance villages became ordinary clansmen in course of time.

10. I also cannot pass over Mr. Millett's remark in para. 181, that the law would not concede a right to marwat. It is true that certain old circulars laid down some stringent

rules about what was called “t’alukdārī m’afī,” and directed that t’alukdārs might revoke their own gifts of rent-free or raiyatī land at pleasure ; but Lord Lawrence in the Foreign Department No. 302, dated 6th October 1864, set these orders aside, and directed that every claim was to be tried on its merits irrespective of any authoritative provincial declarations of the non-existence of any particular right, while sections 2 and 7 of Act XVI of 1865, declare that all suits shall be tried under the provisions of the Code of Civil Procedure, and the same principle has since been re-enacted in Act XXXII of 1871. I am therefore of opinion that it was quite competent to the Settlement Courts in Sultānpur to decree marwats if the right to them had been proved before them, and I regret to hear that they have not done so.

11. I have remarked in para. 2 that I consider this report disappointing. Its defects appear to me to be, first, that it does not give that close description of the mode in which the assessment of the land revenue was made in this district which would enable an officer about to engage in such a work to understand the Sultānpur system, and to adopt it or any part of it which seemed to him suitable to the district on which he was about to operate. Secondly it does not trace out, as I think a settlement report written at the close of a settlement begun nearly ten years before it should do, the result of the Judicial award of rights upon the condition of the several classes having interests in the soil, and on the collection of the Government land revenue.

12. I shall endeavour to the best of my ability, from other papers and data, partially to supply the first want. I may also find it possible to say something on the subject of the collection of the revenue under this settlement ; but I cannot be expected to supply any information as to the condition of the people under it, as that requires time and opportunities of local observation which I have not had.

13. There are three modes of assessing the land revenue in vogue on this side of India. These are—

1st.—Assessment by rent rates.

2nd.— Do. by rent-rolls.

3rd.— Do. by estimate and valuation of produce.

All three may be adopted where rents are paid in money, though the third would seldom be resorted to under such circumstances. The second process is plainly inapplicable when rents are paid in kind.

14. It is usual to correct these results so as specially to adapt them to the circumstances of each particular village, and there are two ways of doing this. First, to visit the village before any data for its assessment have been collected, to make notes as to soils, appearance and condition, and to use these notes subsequently to correct the results of the application of the process, described in the last para., which may be adopted. Secondly, to collect the data for assessment first, and then to visit the village, with the results of the application of any one of the processes described in the last para. before the officer making the village inquiry, and to correct these results from observation on the spot. I need hardly say that I consider the second to be much the better practice of the two.

15. In order to explain as well as I can how the assessment was made in the Sultánpur district, I have selected the parganah of Jagdíspur as a specimen, because it is one of the three parganahs upon which Colonel Perkins himself has reported, and because of the two out of those three still in this division, Jagdíspur shows the greater variety, having been divided for assessment purposes into two circles and a third of several sub-circles, while the other parganah, Inhona, forms only one circle.

16. Colonel Perkins, at para. 13 of his report, informs us that he began operations by a personal inspection, either by himself or his Assistant, Captain Forbes, of each *manor* one by one.

The word *manor* is here evidently used for *mauzah*, as 329 manors were visited, which is the exact number of demarcated *mauzahs* in the Inhona tahsíl, and that is the area reported on by Colonel Perkins.

During this inspection notes were made "regarding soil, " facilities for irrigation, and other matters worthy of note." These officers "had no survey papers to assist in their "inquiries."

17. The result of this inspection, as regarding the parganah of Jagdíspur, was to divide it into three territorial divisions. Circle No. 1 consisted of the "northern and south-eastern parts of the parganah, water was found at a distance of from 30 to 50 feet from the surface of the ground and a lighter soil."

Circle No. 2 consisted of the lands "in the southern and north-western part of the parganah, where the soil was better and the water only 18 to 26 feet from the surface."

Circle No. 3 consisted of the sub-circles, which lay along the river Gúmtí and the Kándú nallah, and "comprised mauzahs which have peculiarities of soil and very little irrigation."

18. In the course of their inspection the Settlement Officer and the Assistant Settlement Officer also formed rent rates. These rates were on three classes of soil into which the lands were divided—

1st.—Goind.

2nd.—Lands not goind yielding two crops each year.

3rd.—Lands as above yielding one crop each year.

No distinction was made, within those classes, between irrigated and unirrigated soils in the first instance, and the tahsils of Inhona and Mohanganj appear to have been assessed without separate rates having been fixed for wet and dry cultivation. Mr. Millett however reports, para. 440, that it was subsequently found desirable to make separate rent rates for wet and dry cultivation in classes 2 and 3, and this was done in the other two tahsils of Amethí and Sultánpur. The rent rates fixed for parganah Jagdíspur were the acre :—

		Class I.			Class II.			Class. III.		
Circle	I.	8	0	0	5	0	0	2	6	5
"	II.	9	9	7	4	2	9	1	9	7
"	III.	6	6	5	3	3	2	1	9	7

19. Besides the rental given by these rates, two other rentals were used.

The first of these was the patwáris' jamábandí, corrected for sár, rent-free, and service lands. The second was thus ascertained in Colonel Perkins' own words. "In the course

“of my local inquiries, I found that an average rent of 3 per bígah all round gave a tolerably correct estimate of the assets of a fairly cultivated estate, while 2-8 per bígah applied with equal accuracy to estates next in order of fertility : when much in doubt as to the capabilities of an estate, I tested them with this general average rate.”

20. It is not possible for me to give any opinion on the circles, unless I had an opportunity of personally examining the parganah very minutely. With regard to the classes however I may say that they appear to me exceedingly good ones, if they had been further subdivided into irrigated and unirrigated land. With this subdivision the classification into one crop land, two crop land, and goind, is about as good a one as could be hit upon, for it is a division in which an experienced amín ought not to make a mistake, except perhaps as to the area of the goind which is easily corrected. Its only disadvantage appears to me to be that the lands forming Classes II and III would be scattered a good deal, and it would be therefore troublesome to test the several areas. There is however the very greatest difference in the rents of irrigated and unirrigated lands, both two crop and one crop. Jarhan rice land is one crop, for instance, and pays high rents, and sandy tracts of barren land are often two crop, having kodo and arhar sown together, or múng and bájra. The rent of such land however is seldom above one rupee an acre, if so much. It will be observed that in Circle I, which is described as inferior to Circle II, the rates on the second and third class soils are higher. This is not explained. I am not at all surprised to find that as the settlement progressed it was found necessary to fix different rates for wet and dry cultivation, para. 440 of the report, as one rate would necessarily be low or it would be unsafe. With the exception of goind lands, the rates however strike me as low compared with those which come out in the adjacent district of Rái Bareli. They are given at para. 441.

21. With regard to the actual jamábandí rentals, Mr. Millett, para. 447, speaks of them with the greatest contempt. He says “they quite fulfilled the anticipations formed as to their worth. They were found nearly useless, the entries in them being highly imaginative.”

Colonel Perkins also seems to have had a theoretic leaning that way, for he says, para. 14 of his report, that "the native officials were unable to divest themselves of the notion that the value of an estate must necessarily be tested by the caste of the tenants and the rent paid by them." We shall see, however, that when he came to the actual work of assessment, he placed great reliance on these actual rents. I am of opinion that where the actual rents can be ascertained, in a country where landed property is held as in Oudh, they form the soundest and most reliable basis on which to assess the land revenue. The views expressed by Colonel Perkins above are enunciated at para. 65 of the Directions to Settlement Officers, but throughout that work the leading idea is that villages belong to co-parcenary cultivating communities. Whether that was the case in the North West or not I do not pretend to say, but it is not the case in Oudh generally nor in Sultánpur in particular. Low caste men who pay the highest rates of rent are very rarely zemindárs. When they are, a special settlement can be made to meet the case, but ordinarily they are tenants, and to let the jamá down because they pay high rents is simply to put money in the pocket of the man between the Government and the cultivator.

He will not fail to exact as high a rent as he can get whatever his jamá may be.

22. It appears however that in Sultánpur the jamábandí rents were only corrected for sír and rent-free land, which includes service, and the result of this, according to my experience, is that the rents would come out low.

In the settlement of Rái Barelí, which was made on corrected jamábandís, and where the rents were very carefully analyzed and tabulated before the village was visited, I found at least as much land held at low and favoured rates as that held under the name of sír and rent-free put together. The causes were various, but these lands would all have passed at their low raiyatí rent in Sultánpur, and for this reason I consider that the rental there given from jamábandís is low. I need hardly say that I totally differ from Mr. Millett, on the subject of the trustworthiness of jamábandís. His opinion on this subject is not one entitled to much weight. The assessment of the Sultánpur district was completed before he got charge of it, and, if he assisted in the making of any

assessment at all, it could only have been for a small part of one parganah, Chánda. It is one of the defects of this report that it does not point out the work for which each officer employed is responsible. Experienced officers who have been engaged in making the greatly more careful assessments of the present day, have testified to the wonderful reliability of the patwáris papers pretty generally, where they have really looked into the matter, and judging from the Jagdíspur parganah, the Sultánpur settlement is far too much indebted to jamábandís to allow such assertions to pass unchallenged.

23. As regards the 3rd mode of ascertaining the rental of a village by the application of an average rental of Rs. 3 a bigah, if the village be fairly good, and Rs. 2-8 if second class, I have no faith in it.

If this was at all to be relied on, why go to the trouble of making circles and classes, and having the responsibility of fixing the areas of each ?

I believe that as a fact it has been very little used indeed. I have not seen a single instance of it in the parganah of Jagdíspur.

24. So far I have been able to abstract from the reports, but when the question is asked how these data were applied to arrive at the demand actually imposed on the people, the report is silent. To find this out I have selected the parganah of Jagdíspur for reasons already given, and I have tabulated the data of each village in that parganah in a form statement marked A, which I have the honor to submit, and which will, I hope, enable the Chief Commissioner to see how this settlement has been actually made. The figures in this statement are taken from the village assessment book of the parganah, the remarks in which are in Colonel Perkins' own handwriting ; and the remarks in the statement are abstracted by me from those of Colonel Perkins to explain certain figures which seem to need it. Mr. Harington who assessed the tahsíl of Amethí and the parganah of Sultánpur, assures me that he followed the system established by Colonel Perkins, and Colonel Perkins himself assessed the rest of the district.

25. Colonel Perkins appears to have used both the rent rates and the jamábandís, corrected as described in para. 22, in order to arrive at what he assumed as the basis of his

assessment. If the two came out pretty nearly together he generally took something off the mean as a margin for bad seasons, and assumed what was left. If the rent rates were a good deal the higher, the statement generally shows a deduction ; sometimes there were special causes for this, such as that the area of goind had been over estimated by the amín, or the village had a smaller proportion of irrigated land than usual, for in this parganah there were no separate rates for wet and dry land. In addition, from this, and also from the amount given by the rent rates in villages where there were no errors of that kind, he usually deducted 10 per cent. to be on the safe side, and sometimes made a still further deduction for bad seasons.

He then dealt with the mean as above or not as the nature of his notes, I presume, might be, and took that as the basis of assessment.

26. It will thus appear that in this assessment the actual rents were used quite as much as the rent rates as its basis. In the whole parganah, which I have gone over carefully, comparing each village in the statement with the detailed statistics and remarks in the book, there are only two villages Nos. 99 and 154, in which the jamábandí is said to be not trustworthy, land having been omitted altogether. Colonel Perkins does not mention who the zemindárs are in his assessment book, which is a serious omission. This information, as he gives the number of families in each caste, would probably go far to explain some of the reasons why the jamábandís are suspected.

27. An assessment conducted on these principles may be expected to be decidedly low. I have before explained why I think the rent rates would be low (para. 20), and also why the rent-rolls would show a similar result (para 22). Their application in the manner described above would be a further precaution in this direction, and, when I consider how prominently the actual rents have been used, and the evident care in the village inspection which the very clear notes in the assessment book proves to have been taken, I feel perfectly sure that the district of Sultánpur has not been over assessed.

28. It might appear from the above remarks that I am of opinion that the Government has not got its just due, and I certainly think that it has not got a full fifty per cent. of the rental. But in this I consider that Colonel Perkins has exercised a wise discretion. The increase in the demand, on this parganah, is 30 per cent. including cesses, and it was very difficult under native rule to get any revenue from this parganah at all. The increase in some of the individual villages is very great. No. 11 of the statement is raised from Rs. 203 to Rs. 500, No. 21 from Rs. 52 to Rs. 155, No. 37 from Rs. 516 to Rs. 1,610, No. 42 from Rs. 201 to Rs. 510, No. 64 from Rs. 264 to Rs. 610, No. 95 from Rs. 568 to Rs. 1,435, and No. 106 from Rs. 25 to Rs. 155. These are specimens of the greatest changes, but doubling the old jamá was by no means uncommon. The increase on the whole district is 38 per cent.

29. There have been 100 appeals against the assessment of this district. Of these 86 have been rejected.

In 13 cases the jamá has been reduced, 12 of them being at the recommendation of the Settlement Officer himself and one only without it, the total amount of reduction was Rs. 1,680. In the 24th case the jamá was not reduced permanently, but it was made rasadí, being reduced for the first 10 years of the settlement. A statement marked B, is appended showing the appeals and their results. I have examined several of the appeal files and find nothing in them to remark upon.

The data in the settlement books appear to me to suffice for a Commissioner to form an opinion in a case that may come before him in appeal. The statistical details on one page of the open sheet devoted to each village, though ample, are not well arranged so as to bring together and illustrate each other, but the remarks of the Settlement Officer are clear and to the point, and show how he came to his conclusions. The cause of the want of a general coherence throughout the arrangement of the statistics of the village was, no doubt, want of experience at the outset. It has been the curse of Indian settlements that each generation has had to begin anew. The old settlement reports of the North West and the Panjáb literally contain no information showing how the assessments were made.

Mr. Prinsep's of Sealkot was the first that I have seen which attempted it, and it came out too late to be of use in Oudh generally, while it treated of rents in kind. The others were full of history, statistics, and disquisitions on culture, tenures and the social condition of the people, but never addressed themselves to explain how the assessment was effected. Men did not therefore benefit by the experience of those who had gone before, and much valuable labor was wasted. I would recommend that, at the conclusion of the settlement of this province, a succinct account be drawn up of the various methods of assessment employed in the several districts, so far as the means of finding out exist, and that a volume be printed for future reference. If the Government of India was moved to require a similar record from the Lieutenant-Governors of the North West and the Panjáb, future re-settlements would be made much easier in northern India. The Government of Bombay is very far before us in this respect.

30. The new demand appears to have been promptly introduced into the several parganahs as their assessment was completed.

The dates of introduction were as follows :—

1864.	November,	...	...	...	Inhona.
"	December,	...	...	...	Subeha.
1865.	May,	...	...	...	Mohanganj.
"	June,	...	...	...	Jagdísapur.
1866.	February,	...	...	...	Rokhá-Jais.
"	"	...	...	...	Gaurá-Jamún.
"	"	...	...	...	Simrota.
"	July,	...	...	...	Isaulí.
1867.	April,	...	...	...	Asal.
"	"	...	...	...	Sultánpur.
"	May,	...	...	...	Amethí.
1869.	April,	...	...	...	Chánda.

In the earlier part of this term it seems to have been promptly paid.

The balances shown by the Tauzis were at the close of—

1863-64,	...	...	...	...	Rs. 2,321
1864-65,	...	...	...	...	" 714
1865-66,	...	...	...	...	" 1,682
1866-67,	...	...	...	...	" 26,806
1867-68,	...	...	...	...	" 34,907

After this year the Tauzis show the bakáya balance thus :-

			Balance.	Bakáya.
1868-69,	...	...	20,198	12,959
1869-70,	...	...	6,754	35,650
1870-71,	...	...	17,613	22,968
1871-72,	...	...	28,791	77,064
1872-73,	...	...	11,838	1,39,463

During this time the following officers were Deputy Commissioners of the district.

Captain Hawkins.
Major Shaw.
Dr. Young.
Mr. Kavanagh.
Mr. Glynn.

Major Shaw held the district up to November 1867 and he then left balance of Rs. 62,014 on the 31st October, not counting the November kist. Mr. Kavanagh held in 1871-72. Dr. Young held it intermediately between them, and Mr. Glynn since Mr. Kavanagh's departure.

31. The years 1864-65 and 1866 were years of drought, and yet they are the years which show the lightest balances. They were years in which the greater part of the district was under the summary settlement. It is a difficult matter to point out the reason why the balances have increased of late years, though no doubt the increased demand was distasteful, but it is clearly not from any pressure of the settlement. This will become manifest from the examination of the Statement marked C, which I have had prepared. It will be seen from this that the balances, in that part of the present Sultánpur district which formed part of the district of which this report treats, amount to Rs. 47,389-5-6 on the 31st March 1873, while that part received from Faizabad, and which is not treated of in this report, exhibits a balance of Rs. 1,03,912-5-7. When it is considered that the years 1870 and 1871 were years of floods and great agricultural losses, it will not appear extraordinary that there should be a balance of Rs. 47,389 on parganahs paying a revenue of Rs. 7,43,438. I may mention that in making out these figures I have assumed the balance of the part of the parganah of Isaulí on the north bank of the Gúmtí, which was assessed from Faizabad, at Rs. 20,000, and

that of the part in the old district of Sultánpur at Rs. 2,693. This is a proportion rather more favorable to the Faizabad half of the parganah than the difference between the last year of their separation and the first of their union would warrant. I thought it useless to detain this report longer to get the exact difference, which, moreover, would have entailed great trouble as it is now treated as one parganah.

32. It has been repeatedly put forward as a reason for the balances in this district that the t'alukdárs cannot get their rents from their under-proprietary communities. This subject has greatly engaged my attention since I took charge of this division, and undoubtedly it is the case and requires a remedy, which has I trust been applied; but the effect of this cause on the balances must be very small.

A comparison of Statement No. 4 and that marked C will show this clearly enough. This allegation, as the Chief Commissioner knows, has been said especially of Amethí, but Statement C shows that on the 31st March 1873 there were no balances in Amethí at all. In the parganahs which are common to this report and the Statement C, leaving out Amethí, there are only 63 sub-settled villages, and, though the perpetually leased villages are not given in the return, yet they are almost entirely confined to the Amethí estate. It is true that 52 of these sub-settled villages are in parganahs Sultánpur and Chánda, which show the largest t'alukdarí balances, but the t'alukas in which these balances exist are almost all under the Superintendent of Estates, and there are other and more patent causes for their difficulties than the recusancy of under-proprietary communities.

33. These causes are the indebtedness of the t'alukdárs, the mutiny and the action of our summary courts during the currency of the summary settlement, and former interference in Lucknow with the collection of revenue in t'alukas.

34. The indebtedness of the t'alukdárs is notorious, and the rigidness of our revenue system is much more trying to a man so situated than the more elastic native method. Besides this the creditor knows his own power under our law, and uses it, while under native rule, when a settlement did take place, the terms of the bond were almost invariably compromised.

35. During the mutiny the whole country was disorganized and covered with bands of armed plunderers. To hold their own and resist them, the t'alukdárs called in their clansmen, and it is not to be supposed that in such times rack rents were demanded from the fighting men. With a demon of rebellion let loose over the country generally, the landlords would find difficulty in realizing their full rents. But when our rule was re-established and the demand on the t'alukdár became regular and heavy, and we demanded even the arrears of revenue for the time of rebellion, if the málguzár could not show that he had paid it to an agent of the rebel government, our courts would take into consideration none of these things. They refused to go into the question of rent, but upheld the rents of the past year, abnormally low for the reasons already given, and the pressure on the landlords became very heavy and put them still further into debt. That this practice of our courts was a source of great difficulty I know for certain. I early found this out in Rái Bareli, and induced the officer who was acting for me as Deputy Commissioner to open the question both of right and rent in the summary courts, when the case required it, and I believe that it had much to do with the regularity of the collections in that district; and, in 1867 or 1868, I made a demi-official inquiry, by order of Sir John Strachey, then Chief Commissioner in the estate of the Rájah of Amethi, in consequence of a complaint made to him by the Rájah, and I found the same procedure on the part of our courts invariable. There is but little doubt that this added greatly to the embarrassments of the landowners and made it much more difficult for them to meet their engagements, and Sultánpur abounds in fighting men.

36. The former interference in Lucknow with the collection of the land revenue in the districts is a fact not unknown to the Chief Commissioner. The t'alukdárs got into the habit of telling their own story at head quarters, and sometimes orders were issued in their favour without consulting the local authorities responsible for the collection of the revenue. The late Maharájah Mán Singh, on one occasion, issued a circular to his brother t'alukdárs, informing them that he had authority to tell them to be in no hurry with their revenue. The effect of this was to strengthen the continuacy of the t'alukdárs and to weaken the district administration, and

had to be shortly followed, as might have been expected, by some strong re-actionary orders. But it is easier to do such things than to undo them.

37. The first of these evils has been met by the drastic remedy of Act XXIV of 1870, and though the managers are as yet inexperienced in this division, and have not yet got their estates fully in hand, they are gradually doing so, and I doubt not that the remedy will be effectual. If the talukdárs so extricated should again involve themselves, the fault is their own and they will deserve their fate.

The second is being remedied by the operation of the Oudh Rent Act. Much has been apprehended from the operation of the ejectment clauses of that Act, but guarded as they are, I think they have not in any way lowered the condition of the people, and they have enabled the landlord to impose a fair rent on lands assessed at their fair value, but, in many cases, rented much below it. The third evil is now happily a thing of the past, and with energy and firmness on the part of the district officer, and a consistent support and careful supervision on the part of the Commissioner, these balances ought soon to disappear.

38. With these remarks and an apology for the shortcomings of this letter, which under the circumstances will, I hope, be excused, I submit the report for the Chief Commissioner's orders. I can recommend with some degree of confidence that the assessment should be sanctioned, and with reference to the Deputy Commissioner's remarks in his annual report on the state of feeling on this subject in his district, I would suggest that the promulgation of the early sanction of the Government may probably have a good effect.

I have the honor to be,

Sir,

Your most obedient servant,

I. F. MACANDREW,

Offy. Commissioner.

REVISED ASSESSMENT OF TAHSIL INHONA.

1st.—The Inhona tahsíl comprises three parganahs, namely, Subeha, Jagdíspur and Inhona. The two former extend to the river Gúmtí, which, to the north and north-east, forms the boundary of the tahsíl, except at one point, where mauzah Palí includes lands on the left bank of the river. A nullah, shallow where it skirts the Inhona parganah, but deepening as it nears the Gúmtí, constitutes the southern boundary of the tahsíl, and separates it from the Mohanganj tahsíl. This nullah, in the upper or western parts of its course, is known by the name of Naya, a term applied to most rain-streams. Near Jagdíspur, where the shallow stream has become a small river with rugged banks, it is known by the name of Kándú.

2nd.—The extreme length of the tahsíl is 30 miles, and its greatest breadth from north to south is 18 miles. The total area is 335 square miles, or 218,991 acres. Subeha, to the west, has an area of 56,323 acres. Inhona south of the above comprises 63,872, and Jagdíspur to the eastward of both covers 98,796 acres.

3rd.—The country is generally flat, but the ground is broken and occasionally undulating near the Gúmtí and in the vicinity of the nullahs which drain this portion of the district. In the southern portion of the tahsíl swamps and ponds, though few of any great size, are common; nearer the river and nullahs rain-water is rapidly carried off by the slope of the ground, and irrigation can be made from wells only. The aspect of the country is pleasing to the eye, fine groves of mango and other trees relieving the monotony of the dead level. In Inhona extensive “Úsar” plains have an inhospitable look, but little of this sterile land is met with in the other parganahs, where the unculturable waste consists chiefly of ravines and broken ground.

4th.—The tahsíl is crossed from east to west by the provincial road leading from Sultánpur to Lucknow. This road is bridged, but unmetalled. Branch roads lead to the principal ferries on the Gúmtí.

5th.—The tahsíl has no town; but Inhona, Subeha, Nihálgarh, Kishní and Sathin are places of some importance. The population is given in the margin. The chief ganj, or market, is that known as Shukl-ka-bazar, situated near the Gúmtí, north-east of Inhona. A trade in molasses and hides is carried on here.

6th.—The population of the tahsíl is dense. It amounts to 169,280 souls, or 505 to the square mile of country. Excluding the unculturable area, and calculating the population only on the square miles of cultivated and culturable land, no less an average than 705 souls is obtained as shown in the statement given below. The chief tribes are Bais Chattrís. The Bharsaiyans, who occupy a few villages in Inhona, are Bais converts to Mahomedanism. The Bhále-Sultáns of Jagdíspur, likewise Bais, are partly Hindús and partly Musulmans.* The chief landholders are Thákúr Bhíkan Khán of Bhowa (1) in Inhona, Chaudhrí Sarfráz Ahmad (2) in Subeha, and Rání Sada Bíba of Mahona (3) in Jagdíspur. The actual tillers of the soil belong to all castes, but Chattrís and Brahmans are the more numerous. Among the industrious and expert agriculturists Morais stand unrivalled. Next to them may be ranked Ahírs and Lodhs. Gújars are few and Kúrmís, who alone can vie with Morais in respect of agricultural skill, are not found in this tahsíl.

Parganah.	Area in square miles.	Total population.	Population per square mile.	Population per square mile of cultivated and cultivable land.
Inhona, ...	100	50,200	502	732
Subeha, ...	85	50,835	598	819
Jagdíspur, ...	150	68,250	455	626
Tahsíl, ...	335	169,280	505	507

* Brahmans and Kaiths hold a few estates.

Square miles of cultivated and cultivable lands.	Inhona,	69
	Subeha,	62
	Jagdísipur,	109

7th.—The survey of the tahsil was commenced towards the end of January 1863 and completed in April 1864. The system adopted was first to prepare a correct outline of the manor under survey, making use for this purpose of the Surveyor's stations &c., and taking offsets from his lines to the boundary pillars. This done and tested, the interior details were filled in. No pains were spared to insure the accuracy of shajrahs and khasrahs. Each map was compared with the Surveyor's map and differences were inquired into, rectified or explained. It will be seen by the subjoined statement that the results of the two surveys do not differ materially. The chief discrepancies occur, as was to be expected, in the interior details. The two departments have no common rules to guide them, and the Revenue Surveyors do not discriminate very closely between land cultivated and land which is only arable. The field survey has, I believe, been made with as much accuracy as is possible with the means placed at the disposal of Settlement Officers :—

Tahsil Inhona.	Revenue Surveyor's area.	Khasrah survey.	Difference per cent.
Whole area,	221,297	219,281	104
Cultivated area,	118,381	109,546	790

8th.—The soil of the tahsil is fertile. That of the Inhona parganah is of a stiffer description than that of Subeha and Jagdísipur. In these subdivisions, the soil near the Gúmtí is, in many parts, very light and often sandy. In lands bordering on the minor streams the soil is also inferior. Irrigation is made from ponds, reservoirs and wells. It is more copious in Inhona than in the other parganahs. Swamps are here more numerous. In Inhona and Subeha the area of water surface is 9 per cent. of the whole. In Jagdísipur it is 7 per cent. In the last two parganahs a portion of the water surface of the Gúmtí is included in this percentage; but owing to the general steepness of the banks, or to ravines and

broken grounds intervening between cultivation and the Gúmtí, it is seldom that use is made of the river for irrigation. In the southern portion of the tahsíl water is found at a depth of generally less than 30 feet. Nearer the river the depth, except in a few localities, varies from 30 to 50 feet. Kacha wells can be dug and used for some time in most places. The Bhále-Sultáns have a traditional prejudice against constructing pakka wells and never build any ; but in Inhona semi-permanent wells are constructed at a moderate cost, of large curved bricks called "aggrees." Mud cement is used and a very good well with two runs, that may last fifty or more years, is sunk for about forty (40) rupees. Wells are usually constructed by actual cultivators, the landlord sometimes contributing fuel to burn the bricks, and perhaps assisting with labor to clear the well. Not uncommonly also land whereon to plant a grove is given to the tenant who sinks a substantial well, the union of land and water being considered incomplete without this. The tenant's right in the well is not exclusive. He is merely entitled to water his own field first.

9th.—The ordinary staples of the country are wheat, barley in the lighter soils (or wheat and barley mixed, called "adhjowa"), rice and the various pulses, millet, flax, for the seed &c. Rice is seldom grown in the best lands and is mostly an inferior and precarious crop. Maize and the sugar-cane are very little grown, but the latter is beginning to make way. Tobacco, vegetables and other garden stuffs are grown wherever men of the Morai caste are established. The opium-poppy is grown by all castes and by none more readily than by Brahmans. The usual rotation of crops is from an irrigated to unirrigated one, but in the low rice lands there is no change of crop, the land being left fallow during the cold season and ploughed when rain happens to fall. The proportion of cultivated land to the whole area is here given :—

Parganah.	Percentage of cultivation to whole area.
Inhona,	44
Subeha,	54½
Jagdísipur,	51
Total,	50 per cent.

10th.—Soils were classified in the khasrah as mattyar, domat and bhúr, the mattyar being subdivided into first and second class.

The latter is locally known as kanjór. It is in this last named soil that the coarser kinds of rice are grown. Bhúr is the light sandy soil found in propinquity to streams and rivers. Domat and the first class mattyar are the fertile soils which produce wheat, barley and other valuable staples. These designations are however relative and local in their application. What is considered mattyar in this parganah may be domat in that other where the soil is generally of a stiffer quality, but the terms apply pretty uniformly throughout this tahsil. When soil is fertile, well watered and manured, it is of little importance by what name it may be designated. Landlords and tenants, in adjusting rents, regard rather the reputed fertility of a field than the nature of its soil; and soil-rates seem to be little known. The rich mattyar lands are perhaps the most fertile, but they are harder to plough than the lighter domat lands, and the clods are less easily crushed. Domat is consequently preferred. Classification is important to separate lands naturally productive from those which are poorer, but it is after all the supply of water which regulates the value of an estate.

11th.—The proportion of waste lands culturable and unculturable is considerable. Excluding groves which occupy nearly 11 per cent, the culturable waste amounts to 18 per cent. of the whole area. The proportion is largest in Inhona (23 per cent.) and smallest in Subeha where it is 14 per cent. There are few culturable tracts of any size. The largest, the Kulwa jungle in Subeha, has been settled with the zemindárs of an adjoining estate, to whose family it had originally belonged. It covered 998 acres of land, but one-third of this has been cleared and sown since 1859, and the Government demand for the next thirty years has been fixed at Rs. 1,000. The unculturable waste includes some extensive plains of "Úsar" or soil supposed to be barren; little of this, however, is of such quality as to preclude all hope of its being some day brought under the plough. But with a poverty-stricken tenantry and landlords possessed of little enterprize and less capital, there is not much room for present hope. It seems moreover doubtful, whether, while agricultural science and husbandry

remain at the present point, cultivation can be profitably extended to such lands. The cultivator cannot now efficiently till more than three acres of land, and, in the best cultivated estates, the average holding per man does not exceed two and a half acres. Were cultivation to be rapidly extended to inferior soils, that of the first class lands would necessarily become less efficient, and rents would fall so that the benefit to the landlord would be little or nothing.

12th.—The following statement shows the percentage of culturable waste and groves to the whole area, distinguishing those groves which are exempted from assessment (as not exceeding ten per cent. of the village area) from those which are liable to assessment under settlement rules :—

Parganah.	Culturable waste,	Groves liable to assessment.	Groves exempted.
Inhona,	23	3	9
Subeha,	14	2	8
Jagdísipur,... ..	17	3	8
On tahsil,	18	245	825

13th.—I now come to assessments. Preparation for revision of the Summary Settlement jamás was commenced under difficulty in the cold season of 1863-64. The survey undertaken in the previous February was little advanced, and there were no papers to assist us in our enquiries. This was a great drawback, but to have waited for the preparation of assessment papers would have deferred the revision of the jamá for a whole year. Mr. Forbes, the Assistant Settlement Officer, and myself proceeded to visit each manor one by one, making notes regarding soil, facilities for irrigation and other matters worthy of note. Thus the whole tahsil was visited in the course of the season. The number of manors examined by each officer is given in the margin. Many of these manors are of very large size.

Asst. Sett. Officer,...	144
Sett. Officer, ...	185
Total,	329

14th.—The division of the tahsil into assessment circles was the next point for consideration.

Circles of assessment.

This to be made easily should be effected during the progress of survey; but the attempts made at that time signally failed, the native officials being unable at that early stage of operations, to divest themselves of the notion that the value of an estate must necessarily be tested by the caste of the tenants and the rent paid by them. The plan which I at last adopted was the following.

15th.—The Inhona parganah presents no markedly distinctive features in any part. The

The Inhona parganah.

surface is a dead level and irrigation from swamps and wells &c., is generally copious. I considered this as one circle and adopted one set of rent rates for the parganah.

16th.—The Subeha and Jagdíspur parganahs are very similar in respect of soils and facilities

Jagdíspur and Subeha parganahs.

for irrigation. Both extend along the Gúmtí river, and the latter parganah has, in addition, on its northern boundary, the Kándú stream which may almost be called a river. In the northern and south-eastern portion of the parganah, water is generally found at a considerable depth *i. e.*, from 30 to 50 feet, while in the southern and north-western portion the depth is below 30 feet from 18 to 26. Much of the soil too in the northern portion is of a lighter nature; on the river it is often sandy. This was a natural division which I adopted for my assessment circle. The division is not quite regular. A few estates of one circle extend into the other and *vice versa*, but on the whole the separation is well defined. Five smaller sub-circles were formed (as will be seen by the map) on the Gúmtí river and Kándú nullah. These comprise mauzahs which have peculiarities of soil and very little irrigation. I am conscious that this grouping of estates is by no means perfect, but to form small circles of exactly similar manors, I found to be a task of so much difficulty that I abandoned the idea and chose large subdivisions as the safest.

17th.—The rates for each circle were based upon the local enquiries made by Mr. Forbes and myself.

Average rent rates.

In each manor visited we carefully inquired into prevailing rents on each class of soil.

Where rents appeared high I invariably made a rule of ascertaining how long they had been in force. My belief is that the rates adopted are below the present average and even below the average of rates which prevailed before annexation. The rise in rents since 1856 has taken place on lands which were previously inefficiently cultivated, such as the outlying fields of an estate, rather than on lands which had attained the standard point of excellence.

18th.—Considering that as shown by the average price current attached to this report, the tendency of prices has for some years been to rise, and that, as far as can be judged, there is no prospect of any material diminution in these prices, I believe that these rates may be considered safe. They are given in the margin.

Inhona, per acre.	
Class I,	9-9-7
Do. II,	4-2-9
Do. III,	1-9-7

19th.—It is necessary that I should explain how soils

Subeha and Jagdísapur.	
Circle II, per acre.	
Class I,	} Are in In-
Do. II,	
Do. III,	
Circle I, per acre.	
Class I,	8-0-0
Do. II,	5-0-0
Do. III,	2-6-5
Sub-circle, per acre.	
Class I,	6-6-5
Do. II,	3-3-2
Do. III,	1-9-7

have been classed for purposes of assessment. They form naturally three classes. The first class comprises the richly manured and well watered goind lands. Such of these as are not irrigated are included in the second class. This class is formed of all the good lands not included in the above, lands yielding wheat, barley, millet, pulse and rice grown in the uplands, and in fact, all the ordinary staples grown in soil known locally as do-farda, *i. e.* capable of yielding two crops in the year. In the third class are comprised all the poor soils, rice lands, the yield of which is precariously poor, or the light poor soils, and the high

dry lands or soils mixed with kankar and locally called "Rikar" and "Tikar" &c. This class in fact consists of the "ek-farda" lands, those in which rain crops only can be grown. There is no separate dry rate. Practically only a small proportion of unwatered land would come into any but the third class, and where the extent of such land is considerable the circumstances have been duly weighed in fixing the jamá. In Inhona the proportion of watered land to the waste area is 82 per cent. In Subeha and Jagdísapur it is smaller, *viz.* 64 and 66 respectively per cent; but these last figures do

Classification of soils.

not quite correctly represent the state of things, for lands lying along the river are in many parts moist enough, without being watered, to grow crops of barley &c.

20th.—In calculating the jamás consideration has, I need hardly say, been given to local peculiarities. The jamábandí prepared by the village patwári was corrected for seer, rent-free and service lands and compared with the rental assumed at average rates. In the course of my local inquiries I found that an average rent of Rs. 3 per bígah all round gave a tolerably correct estimate of the assets of a fairly cultivated estate, while Rs. 2-8 per bígah applied with equal accuracy to estates next in order of fertility. When much in doubt as to the capabilities of an estate I tested them with this general average rate. In some doubtful cases, too, I caused inquiry to be made on the spot by the Sadr Munsarim. His investigation might occasionally elicit facts which had escaped my notice, or that of the Assistant Settlement Officer.

21st.—A large margin remains for future contingencies in the waste land. Much of this has been left unassessed for grassing purposes, or, where assessed, the rate has been almost nominal, never exceeding three annas, or two and a half per acre.

22nd.—The details of the revised jamá will be seen in the general statement No. IV, appended to this report. The summary demand, without cesses, was Rs. 1,77,806. The revised demand, inclusive of cesses, amounts to Rs. 2,47,215. This is an increase of thirty-four per cent. This increase may be deemed considerable, but it could not have been kept below this consistently with the principle that Government was to receive about half the average rental. The lightness of the summary jamá, which has relieved many from the burden of debt, has, I believed, rendered payment of the present demand comparatively easy. There is some assurance, too, of this to be derived from the fact that the demand is very little, if at all, in excess of the average collections of Názims during the thirteen years which preceded annexation: According to information obtained from the qánúngoos, the average of the actual cash collections in those years was Rs. 2,42,680, a sum only

Rs. 4,535, less than the revised jamá, and which is exclusive of the large nankars allowed to qánúngoos and others, and of the very considerable douceurs paid to officials of every degree. Now that under the security of British rule, cultivation has been both extended and improved, an ordinary exercise of moderation should enable the people to pay the land revenue with ease. It may be of interest to place in juxtaposition the new jamás and the Názim's average collections in each parganah. It will be seen that the increase is entirely in Jagdíspur which, in past years, was the most disturbed of the three parganahs, as I shall explain further on:—

Parganah.			Average demand of Názims.	Revised jamá.	Difference.
Inhona,	...	...	71,260	67,975	3,285
Subeha,	...	...	73,362	66,540	6,822
Jagdís- pur,	...	...	98,058	1,12,700	+ 14,642
Total,			2,42,680	2,47,215	+ 4,535

23rd.—The incidence of the jamá is, per acre of cultivated land, Rs. 2-6-10 in Inhona, Rs. 2-2-10 in Subeha, and Rs. 2-3-7 in Jagdíspur. On the whole tahsíl it is Rs. 2-4-3. Inhona, as already shown, has the largest proportion of irrigated land, and Subeha has the densest population, but the smallest proportion of cultivated waste. In Jagdíspur the population is one-seventh less than in Inhona and one-fourth less than in Subeha. This is, in some measure, due to the character of the chief landholders. Alí Baksh, Bhále-Sultán, the late Talukdár of Inhona, and chief man in the Jagdíspur parganah, was of a very turbulent disposition, and for years there was little peace. In Subeha, on the other hand, Chaudhrí Sarfráz Ahmad, the chief proprietor, was a man of humane disposition. Tenants prospered in his estate and established themselves there in great numbers. Brahmans, moreover, are numerous in this locality, and they, from their more peaceful habits and generally better condition, probably increase and multiply more rapidly than other castes. The population of the parganah has now a tendency to decrease by

the return of tenants to their old homes ; thus a process of equalization may be said to be going on. Agricultural labour being abundant and irrigation generally obtainable at small cost, it may be expected that cultivation will soon spread over the whole of the good waste land.

24th.—In conclusion, I have only to report that the new jamás were readily accepted. In a few cases where, on after thought, I considered the enhancement too great to be safe, I made reductions. This was more particularly the case in the Inhona parganah, where the summary jamá having been extremely light, the increase has been proportionally great. It was there too that my first experience in assessment was gained. As the jamás stand, the people are I believe, satisfied, and impartial persons have assured me that the assessment is light ; that it may prove so in practice is my earnest desire.

J. PERKINS,

Settlement Officer.

Statement of current prices, district Sultánpur.

(12)

	Tahsil.	Rice.			Wheat.			Barley.			Gram.			Pease.			Arhar.			Jowár.			Mung.			Moñh.			Másh.			Kodo.			Remarks.
		M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	
Prior to annexation, ...	... Inbana,	1	11	1	0	35	1	1	11	7	1	9	14	1	14	12	1	13	5	1	8	0	0	31	3	0	38	0	1	2	8	1	22	12	Average of years 1255 P. to 1263 P.
Subsequent to annexation, ...	... Do.,	1	9	7½	0	35	4½	1	11	0	1	2	12	1	13	0	1	3	4½	1	8	16½	0	33	1½	0	37	2	0	37	4½	1	22	2	Do. 1264 to 1270 P.

J. PERKINS,
Settlement Officer.

STATEMENTS.

No.

Comparative Statement of

Name of Tahsil.	Name of Parganah.	Number of Mauzahs.	Area in	
			Revenue	
			Cultivated.	Culturable.
1	2	3	4	5
Sultānpur, ... {	Sultānpur, ...	399	84,884	38,843
	Chānda, ...	290	48,133	15,376
	Total, ...	689	1,33,017	54,219
Amethí, ... {	Amethí, ...	364	88,817	47,336
	Isaulí, ...	85	24,785	8,941
	Asal, ...	97	20,286	9,757
	Total, ...	546	1,33,888	66,034
Inhona, ... {	Inhona, ...	77	29,608	25,670
	Jagdīspur, ...	166	57,067	31,607
	Subeha, ...	86	35,368	14,155
	Total, ...	329	1,22,103	71,432
Mohanganj, ... {	Rokhá-Jais, ...	110	49,593	38,587
	Simrota, ...	73	29,768	20,568
	Gaurá Jamún, ...	91	32,604	19,492
	Mohanganj, ...	75	24,461	19,897
	Total, ...	349	1,36,426	98,544
Grand Total, ...		1,913	5,25,434	2,90,229

1.

Revenue and Field survey.

acres by the						Remarks.
survey.	Field survey.					
Barren.	Total.	Cultivated.	Culturable.	Barren.	Total.	
6	7	8	9	10	11	12
32,461 19,641	1,56,188 83,150	83,305 46,794	39,654 18,091	34,251 18,607	1,57,210 83,492	
52,102	2,39,338	1,30,099	57,745	52,858	2,40,702	
54,941 5,881 11,454	1,91,094 39,107 41,497	90,570 23,735 20,419	53,806 8,453 14,867	47,191 7,110 7,373	1,91,567 39,298 42,659	
71,776	2,71,698	1,34,724	77,126	61,674	2,73,524	
9,172 11,322 7,507	64,510 99,996 57,030	28,051 51,467 31,315	22,465 27,699 12,981	13,434 19,938 12,048	63,950 99,104 56,344	
28,001	2,21,536	1,10,833	63,145	45,420	2,19,398	
12,572 12,223 8,036 6,951	1,00,752 62,559 60,132 51,309	46,244 28,334 31,776 24,636	20,833 11,817 15,508 9,642	31,805 22,186 12,180 16,620	98,882 62,337 59,464 50,898	
39,782	2,74,752	1,30,990	57,800	82,791	2,71,581	
1,91,661	10,07,324	5,06,646	2,55,816	2,42,743	10,05,205	

A. F. MILLETT,

Settlement Officer.

No.

Statement of cost

Name of Parganah.	No. of Mauzas.	No. of village papers.	Measurements.
1	2	3	4
			Rs. As. P.
Sultánpur,	399	6585	8,136 8 1
Chánda,	290	5783	5,451 15 7
Amethí,	364	6029	9,727 2 1
Isaulí,	85	1431	2,380 12 2
Asal,	97	1595	2,996 6 2
Inhona,	77	1323	5,762 12 8
Jagdíspur,	166	2818	5,322 5 6
Subeha,	86	1510	4,367 11 2
Rokhá-Jais,	110	1820	5,319 8 3
Simrotá,	73	1197	3,212 15 11
Gaurá-Jamún,	91	1494	4,286 10 3
Mohanganj,	75	1258	5,826 6 4
Total,	1913	32843	62,791 2 2

II.

of Settlement.

Cost of												
Records.	General and Judicial.											
	Officers.			Fixed Establish- ments.			Contingencies.			Total.		
5	6			7			8			9		
Rs. As. P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
15,691 15 2	19,220	0	0	3,974 8 3	4,255	14 1	27,450	6	4			
13,171 14 6	12,801	3	4	3,567 8 8	3,030	8 11	19,489	4	11			
25,236 4 5	29,573	10	8	8,254 3 10	7,631	7 2	45,459	5	8			
7,442 13 10	8,940	0	0	2,346 2 0	1,492	0 3	12,778	2	3			
5,617 8 11	7,783	4	0	2,662 2 9	2,057	6 0	12,502	12	9			
10,804 5 3	8,232	4	0	3,220 10 0	3,371	14 4	14,824	12	4			
16,443 15 5	18,066	0	0	4,547 13 0	4,730	15 9	27,344	12	9			
9,057 3 7	8,082	0	0	3,160 6 0	3,325	9 7	14,567	15	7			
15,673 4 11	16,320	8	0	5,043 0 3	4,945	12 4	26,309	4	7			
10,147 11 3	9,535	4	0	3,697 12 0	3,065	6 0	16,298	6	0			
9,677 10 5	10,060	4	0	2,611 14 0	3,407	6 5	16,079	8	5			
6,882 8 0	7,921	0	0	2,617 4 7	2,473	6 6	13,011	11	1			
1,45,847 3 8	1,56,625	6	0	45,703 5 4	43,787	11 4	2,46,116	6	8			

No. II.—(Continued.)

Name of Parganah.	Grand Total (of columns 4, 5, 9.)			Cost per square mile.			Percentage of cost on revised demand.			Remarks.
	10			11			12			13
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	
Sultánpur,	51,278	13	7	210	2	6	29	3	2	
Chánda,	38,113	3	0	290	15	0	39	12	6	
Amethí,	80,422	12	2	268	15	6	36	15	6	
Isaulí,	22,601	12	3	370	8	3	49	5	4	
Asal,	21,116	11	10	315	2	7	50	14	2	
Inhona,	31,391	14	3	313	14	8	47	3	7	
Jagdísipur,	49,111	1	8	316	13	6	44	3	1	
Subeha,	27,992	14	4	318	1	7	42	4	11	
Rokhá-Jais,	47,302	1	9	307	2	6	47	11	2	
Simrota,	29,659	1	2	305	12	2	48	0	2	
Gaurá-Jamún,	30,043	13	1	323	0	7	48	12	1	
Mohanganj,	25,720	9	5	321	8	0	48	11	3	
Total,	4,54,754	12	6	289	11	5	41	9	4	

A. F. MILLETT,

Settlement Officer.

Census return showing creed,

Name of Parganah.	No. of Mauzas.	Detail of Castes and Occupation.*	No. of houses.			Popu	
			Masoury.	Mnd.	Total.	Hin	
						Agricul	
						Adults.	
						Male.	Female.
1.	2	3	4	5	6	7	8
Sultánpur, ...	399	...	5	30,763	30,768	26,481	27,766
Ohánda, ...	290	...	...	13,132	13,132	15,233	14,589
Total,	689	...	5	43,895	43,900	41,714	42,355
Amethí, ...	364	...	2	32,206	32,208	27,104	29,068
Isaulí, ...	85	...	...	8,815	8,815	6,184	6,926
Asal, ...	97	...	...	7,206	7,206	6,692	7,050
Total,	546	...	2	48,227	48,229	39,980	43,044
Inhona, ...	77	...	...	11,778	11,778	8,450	9,085
Jagdísipur, ...	166	...	7	20,786	20,793	13,067	14,261
Subeha, ...	86	...	1	11,651	11,652	9,762	10,378
Total,	320	...	8	44,215	44,223	31,279	33,724
Rokhá-Jais, ...	110	...	671	17,004	17,675	11,348	11,113
Simrota, ...	73	...	2	12,642	12,644	9,698	10,031
Gaurá-Jamún, ...	91	...	...	10,422	10,422	8,165	8,963
Mohanganj ...	75	...	1	9,662	9,663	7,143	7,624
Total,	349	...	674	49,730	50,404	36,354	37,731
Grand Total, ...	1913	...	689	1,86,067	1,86,756	1,40,327	1,56,854

* See Pages xviii to xxi.

III.

occupation, sex and population.

lation.								
dús.								Total Hindús.
turists.			Non-agriculturists.					
Minors.		Total.	Adults.		Minors.		Total.	
Boys.	Girls.		Male.	Female.	Boys.	Girls.		
9	10	11	12	13	14	15	16	17
16,971	13,654	84,872	16,129	17,865	10,927	8,564	53,485	1,38,357
9,261	7,191	46,274	6,999	7,368	4,714	3,786	22,817	66,091
26,232	20,845	1,31,146	23,128	25,233	15,641	12,300	76,302	2,07,448
16,135	13,002	85,309	20,096	24,951	13,749	11,156	69,952	1,55,261
3,831	3,055	19,996	5,426	6,074	3,377	3,143	18,020	38,016
4,024	3,001	20,767	4,876	5,764	3,160	2,616	16,416	37,183
23,990	19,058	1,26,072	30,398	36,789	20,286	16,915	1,04,388	2,30,460
5,905	4,776	28,216	5,945	7,242	4,096	3,542	20,825	49,041
8,371	7,175	42,874	11,433	12,647	7,389	6,340	37,809	80,683
6,032	4,791	30,963	6,541	8,122	4,463	3,948	23,074	54,037
20,308	16,742	1,02,053	23,919	28,011	15,948	13,830	81,708	1,83,761
7,225	6,019	35,705	10,160	11,554	7,043	6,120	34,877	70,582
6,643	5,209	31,581	7,026	8,626	5,193	4,415	25,260	56,841
5,418	4,204	26,750	5,822	6,860	3,965	3,228	19,875	46,625
4,676	3,928	23,371	5,765	6,615	3,805	3,394	19,579	42,950
23,962	19,360	1,17,407	28,773	33,655	20,006	17,157	99,591	2,16,998
94,492	76,005	4,76,678	1,06,218	1,23,688	71,881	60,202	3,61,989	8,38,667

Name of Parganah.	No. of Manzabs.	Detail of Castes and Occupation.*	Popu				
			Musul				
			Agriculturists.				
			Adults.		Minors.		Total.
			Male.	Female.	Boys.	Girls.	
			18	19	20	21	22
Sultánpur, ...	399	...	3,056	3,780	2,248	1,812	10,896
Chánda, ...	290	...	6,000	566	374	284	7,225
Total, ...	689	...	9,057	4,346	2,622	2,096	18,121
Amethí, ...	364	...	679	735	481	399	2,294
Isaulí, ...	85	...	639	938	619	481	2,677
Asal, ...	97	...	80	90	68	61	299
Total, ...	546	...	1,398	1,763	1,168	941	5,270
Inhona, ...	77	...	1,139	1,609	987	787	4,522
Jagdísapur, ...	166	...	2,932	3,493	2,162	1,612	10,199
Subeha, ...	86	...	523	600	370	264	1,757
Total, ...	329	...	4,594	5,702	3,519	2,663	16,478
Rokhá-Jais, ...	110	...	1,682	1,874	1,346	945	5,847
Simrota, ...	73	...	106	110	53	50	319
Gaurá-Jamún, ...	91	...	555	644	421	354	1,974
Mohanganj, ...	75	...	597	752	494	427	2,270
Total, ...	849	...	2,940	3,380	2,314	1,776	10,410
Grand Total, ...	1913	...	17,989	15,191	9,623	7,476	50,279

* See pages xviii to xxi.

(Continued.)

lation.

mans.					Total of Musulmans.	Total.				
Non-agriculturists.						Agriculturists.				
Adults.		Minors.		Total.		Adults.		Minors.		Total.
Male.	Female.	Boys.	Girls.			Male.	Female.	Boys.	Girls.	
23	24	25	26	27	28	29	30	31	32	33
2,807	3,581	1,991	1,540	9,919	20,815	29,537	31,546	19,219	15,466	95,768
472	547	371	287	1,677	8,902	21,234	15,155	9,635	7,475	53,499
3,279	4,128	2,362	1,827	11,596	29,717	50,771	46,701	28,854	22,941	1,49,267
952	1,114	586	542	3,197	5,491	27,783	29,803	16,616	13,401	87,603
378	379	214	179	1,150	3,827	6,823	7,864	4,450	3,536	22,673
234	271	166	133	804	1,103	6,772	7,140	4,092	3,062	21,066
1,564	1,764	969	854	5,151	10,421	41,378	44,807	25,158	19,999	1,31,342
1,174	1,511	78	685	4,156	8,678	9,589	10,694	6,892	5,563	32,738
2,689	3,540	1,885	1,571	9,685	19,884	15,999	17,754	10,533	8,787	53,073
817	1,044	524	548	2,933	4,690	10,285	10,978	6,402	5,055	32,720
4,680	6,095	3,195	2,804	16,774	33,252	35,873	39,426	23,827	19,405	1,18,531
1,908	3,311	1,527	1,268	8,014	13,861	13,030	12,987	8,571	6,964	41,552
439	539	353	280	1,611	1,930	9,804	10,141	6,696	5,259	31,900
435	463	286	233	1,417	3,391	8,720	9,607	5,839	4,558	28,724
607	706	388	360	2,061	4,331	7,740	8,376	5,170	4,355	25,641
3,389	5,019	2,554	2,141	13,103	23,513	39,294	41,111	26,276	21,136	1,27,817
12,912	17,006	9,080	7,626	46,624	96,903	1,67,316	1,72,045	1,04,115	83,481	5,26,957

Name of Parganah.	No. of Manzabs.	Detail of Castes and Occupation.*	Popu				
			Total.				
			Non-Agriculturists,				
			Adults.		Minors.		Total.
			Male.	Female.	Boys.	Girls.	
			34	35	36	37	38
Sultánpur,	399	...	18,936	21,446	12,918	10,104	63,404
Chánda,	290	...	7,471	7,915	5,085	4,023	24,494
Total,	689	...	26,407	29,361	18,003	14,127	87,898
Amethi,	364	...	21,048	26,065	14,338	11,698	73,149
Isaulí	85	...	5,804	6,453	3,591	3,322	19,170
Asal,	97	...	5,110	6,035	3,326	2,740	17,220
Total,	546	...	31,962	38,553	21,255	17,769	1,09,539
Inhona,	77	...	7,119	8,753	4,882	4,227	24,981
Jagdísipur,	166	...	14,122	16,187	9,274	7,911	47,494
Subeha,	86	...	7,358	9,166	4,987	4,496	26,007
Total,	329	...	28,599	34,106	19,143	16,634	98,482
Rokhá-Jais,	110	...	12,068	14,865	8,570	7,388	42,891
Simrota,	73	...	7,465	9,165	5,546	4,695	26,891
Gaurá-Jamún,	91	...	6,257	7,323	4,251	3,461	21,292
Mohanganj,	75	...	6,372	7,321	4,193	3,754	21,640
Total,	849	...	32,162	38,674	22,560	19,298	1,12,694
Grand Total,	1913	...	1,19,130	1,40,694	80,961	67,828	4,08,613

* See pages xviii to xxi.

(Continued.)

lation.					Average No. of souls per			
Total.					House.	Square Mile.	Square Mile of Cultivation.	47
Adults.		Minors.		Total.				
Male.	Female.	Boys.	Girls.					
39	40	41	42	43	44	45	46	
48,473	52,992	32,137	25,570	1,59,172	5	644	1,214	
28,705	23,070	14,720	11,498	77,993	6	558	1,068	
77,178	76,062	46,857	37,068	2,37,165	5	644	1,224	
48,831	55,863	30,954	25,099	1,60,752	5	538	1,140	
12,627	14,317	8,041	6,858	41,843	5	686	1,131	
11,882	13,175	7,418	5,811	38,286	5	571	1,196	
73,340	83,360	46,413	37,768	2,40,881	5	564	1,147	
16,708	19,447	11,774	9,790	57,719	5	575	1,312	
30,121	33,941	19,807	16,698	1,00,567	5	651	1,257	
17,643	20,144	11,389	9,551	58,727	5	644	1,249	
64,472	73,532	42,970	36,039	2,17,013	5	634	1,269	
25,098	27,852	17,141	14,352	84,443	4	548	1,189	
17,269	19,306	12,242	9,954	58,771	6	606	1,336	
14,977	16,930	10,090	8,019	50,016	5	538	100	
14,112	15,697	9,863	8,109	47,281	5	591	1,244	
71,456	79,785	48,836	40,434	2,40,511	4	570	1,190	
2,86,446	3,12,739	1,85,076	1,51,309	9,35,570	5	596	1,190	

A. F. MILLETT,

Settlement Officer.

Name of Parganah.			Brahman.	Kshattriya.	Bais.	Kaith.
Sultánpur,	..	..	22,879	12,452	4,895	1,977
Chánda,	..	..	13,717	7,688	1,365	876
Total,	..	..	36,596	20,140	6,260	2,853
Amethí,	..	..	27,767	14,005	4,727	1,824
Isaulí,	..	..	5,117	5,077	1,154	274
Asal,	..	..	6,823	5,652	703	291
Total,	..	..	39,707	24,734	6,584	2,389
Inhona,	..	..	8,876	3,393	704	996
Jagdísipur,	..	..	11,064	4,786	2,272	1,595
Subeha,	..	..	10,142	5,124	758	989
Total,	..	..	30,082	13,303	3,734	3,580
Rokhá-Jais,	..	..	6,394	5,078	1,705	1,340
Simrota,	..	..	7,957	6,193	884	671
Gaurá-Jamún,	...	..	8,957	4,874	803	770
Mohanganj,	...	..	5,094	4,189	1,449	665
Total,	..	..	28,402	20,334	4,841	3,446
Grand Total,	..	..	1,34,787	78,511	2,419	12,268

—(Continued.)

Alfr.	Bhujwá.	Bhát.	Pásí.	Chamár.	Gadaríá.	Géjuz.
19,006	3,057	1,579	1,365	19,829	2,791	144
9,516	961	328	1,129	11,873	1,769	..
28,522	4,018	1,907	2,494	31,702	4,560	144
23,372	2,842	711	3,885	14,724	3,733	2,305
6,174	1,258	217	1,786	2,566	633	..
5,615	803	321	208	1,897	1,354	..
35,161	4,903	1,249	5,879	19,187	5,720	2,305
6,763	733	215	5,570	2,667	1,287	1,772
11,205	1,565	469	8,898	3,606	2,123	3,225
8,580	944	388	7,120	3,325	1,322	577
26,548	3,242	1,072	21,588	9,598	4,732	5,574
5,956	1,219	611	6,771	5,187	2,370	5,079
6,180	1,050	308	4,734	3,199	777	342
3,766	952	436	4,738	1,108	846	2,362
831	763	371	4,788	1,897	784	2,580
16,733	3,984	1,726	21,031	11,391	4,777	10,363
1,06,964	16,147	5,954	50,992	71,878	19,789	18,386

Name of Parganah.			Murai.	Kúrmí.	Kahár.	Kalwár.
Sultánpur,	..	..	6,877	4,453	3,444	3,048
Chánda,	..	..	1,795	2,351	1,604	1,523
Total,			8,672	6,804	5,048	4,571
Amethí,	..	..	10,509	5,462	6,519	3,234
Isaulí,	..	..	1,753	435	520	361
Asal,	..	..	1,580	1,073	1,125	862
Total,			13,842	6,970	8,164	4,457
Inhona,	..	..	2,795	318	764	668
Jagdísipur,	..	..	5,488	859	1,484	1,126
Subeha,	..	..	1,353	81	1,241	380
Total,			9,366	1,258	3,489	2,174
Rokhá-Jais,	..	..	6,279	2,460	1,005	1,327
Simrota,	..	..	3,555	451	703	950
Gaurá-Jamún,	..	..	2,180	1,489	899	653
Mohanganj,	..	..	3,229	436	748	1,003
Total,			15,243	4,836	3,355	3,933
Grand Total,			47,393	19,868	20,056	15,135

(Continued).

Hajjam.	Syad.	Sheikh.	Pathan.	Moghal.	Khánzadah.	Other Castes.	Total.
3,459	530	2,889	5,000	370	134	38,994	1,59,172
1,332	83	77	1,409	14	..	18,583	77,993
4,791	613	2,966	6,409	384	134	57,577	2,37,165
3,211	66	123	574	..	..	31,159	1,60,752
777	15	18	303	12	114	13,219	41,843
759	..	1	6	..	..	9,213	38,286
4,747	81	142	883	12	114	53,651	2,40,881
1,341	88	289	3,142	17	252	15,069	57,719
1,485	476	1,048	1,169	153	7,952	28,519	1,00,567
1,244	107	769	644	..	..	13,639	58,727
4,070	671	2,106	4,955	170	8,204	57,229	2,17,013
1,921	1,281	1,099	2,126	89	...	25,146	84,443
1,158	1	70	79	1	14	19,494	58,771
961	3	31	49	..	..	14,139	50,016
1,045	1	15	229	29	..	17,135	47,281
5,085	1,286	1,215	2,483	119	14	75,914	2,40,511
18,693	2,651	6,429	14,730	685	8,466	2,44,369	9,35,570

A. F. MILLETT,
Settlement Officer.

Statement of tenures &c.,

Tahsil.	Parganah.	Tenures and No. of villages &c.,			
		Talukdári.			
		Sub-settlement.		Village not sub-settled.	Total.
		Villages or fractional parts.	Smaller holdings.		
1	2	3	4	5	6
Sultánpur, ...	Sultánpur, ...	40	16	169	225
	Chánda, ...	12	...	122	134
	Total, ...	52	16	291	359
Amethí, ...	Amethí, ...	56	8	278	342
	Isaulí, ...	...	...	3	3
	Asal, ...	1	...	1	2
	Total, ...	57	8	282	347
Inhona, ...	Inhona, ...	...	1	22	23
	Jagdísapur, ...	2	8	30	40
	Subeha, ...	3	...	17	20
	Total, ...	5	9	69	83
Mohanganj, ...	Rokhá-Jais, ...	1½	2	51	54½
	Simrota, ...	4	2	44	50
	Gaurá-Jamún, ...	9	8	51	68
	Mohanganj, ...	...	1	60	61
	Total, ...	14½	13	206	233½
	Grand Total, ...	128½	46	848	1,022½

IV.

District Sultānpur.

of each kind.					No. of proprietors and sub-proprietors.			
Independent.				Grand Total.	Proprietors.			No. of Sub-proprietors.
Zemindāri.	Pattādarī.	Bhāgādarī.	Total.		No. of Talukdārs.	No. of Proprietors.	No. of Iambedārs.	
7	8	9	10	11	12	13	14	15
14	93	67	174	399	17	2,344	188	1,322
6	150	...	156	290	11	1,620	168	255
20	243	67	330	689	23	3,964	356	1,577
4	18	...	22	364	3	242	22	3,007
36	44	2	82	85	2	699	106	...
14	1	80	95	97	2	1,914	246	1
54	63	82	199	546	7	2,855	374	3,008
26	26	2	54	77	3	455	64	3
57	60	9	126	166	4	1,330	188	23
6	38	22	66	86	4	4,676	78	3
9	124	33	246	329	11	6,461	330	29
29	26½	...	55½	110	4	705	79	10
23	...	...	23	73	5	14	14	149
13	10	...	23	91	8	255	35	93
4	10	...	14	75	4	612	45	2
69	46½	...	115½	349	21	1,586	173	254
232	476½	182	890½	1,913	67	14,866	1,233	4,868

No. IV.—(Continued).

Tahsil.	Parganah.	Average area.				Remarks.
		Of land per		Of sir per		
		Resident cultivator.	Non-resident cultivator.	Proprietor.	Sub-proprietor.	
		16	17	18	19	20
Sultánpúr, ...	Sultánpur, ...	1.5	1.4	5.5	7.4	
	Chánda, ...	1.5	1.7	5.5	4.7	
	Total, ...	1.5	1.5	5.5	7.0	
Amethí, ...	Amethí, ...	2.2	1.3	15.8	1.1	
	Isaulí, ...	1.5	2.4	8.1	...	
	Asal, ...	1.5	1.0	2.3	...	
	Total, ...	1.9	1.4	4.9	1.1	
Inhona, ...	Inhona, ...	2.1	2.0	7.1	65.3	
	Jagdísipur, ...	2.5	2.5	4.2	77.2	
	Subeha, ...	2.0	2.1	1.3	114.6	
	Total, ...	2.3	2.0	2.3	79.8	
Mohanganj, ...	Rokhá-Jais, ...	2.4	2.9	3.8	108.0	
	Simrota, ...	1.8	0.4	138.9	5.4	
	Gaurá-Jamún, ...	2.1	3.2	11.8	32.2	
	Mohanganj, ...	1.5	3.1	4.2	332.5	
	Total, ...	2.0	1.3	6.5	21.6	
	Grand Total, ...	1.9	1.5	4.1	4.5	

A. F. MILLETT,

Settlement Officer.

No.
General Statement explanatory

Parganah.	No. of mehals and of their component parts.		Total area.	Non-assessable.			
	No. of mehals.	No. of component parts.		Barren.	Groves less than 10 per cent.	Revenue free.	Total.
1	2	3	4	5	6	7	8
Sultánpur, ...	83	399	1,57,210	34,247	10,326	42	44,615
Chánda, ...	81	290	83,492	18,607	4,014	...	22,621
Total, ...	164	689	2,40,702	52,854	14,340	42	67,236
Amethí, ...	10	364	1,91,567	47,191	12,175	...	59,366
Isaulí, ...	48	85	39,298	7,053	3,206	727	10,986
Asal, ...	33	97	42,659	7,373	2,250	...	9,623
Total, ...	91	546	2,73,524	61,617	17,631	727	79,975
Inhona, ...	36	77	63,950	13,434	5,350	...	18,784
Jagdísipur, ...	77	166	99,104	19,690	8,433	1,223	29,346
Subeha, ...	34	86	56,344	12,048	4,191	96	16,335
Total, ...	147	329	2,19,398	45,172	17,974	1,319	64,465
Rokhá-Jais, ...	51	110	98,882	31,804	7,200	17	39,021
Simrota, ...	19	73	62,337	22,186	4,359	...	26,545
Gaurá-Jamún, ...	24	91	59,464	12,180	4,404	...	16,584
Mohanganj, ...	29	75	50,898	16,620	3,714	...	20,334
Total, ...	123	349	2,71,581	82,790	19,677	17	1,02,484
Grand Total, ...	525	1,913	10,05,205	2,42,433	69,622	2,105	3,14,160

V.

of the Revised Assessment.

Assessable.

Culturable.	Groves over 10 per cent.	Cultivation.				Total assessable.
		Irrigated by		Unirrigated.	Total cultivation.	
		Wells.	Ponds.			
9	10	11	12	13	14	15
27,568	1,741	38,813	26,793	17,680	83,286	1,12,595
13,806	271	15,782	23,073	7,939	46,794	60,871
41,374	2,012	54,595	49,866	25,619	1,80,080	1,73,466
40,114	1,517	46,299	37,132	7,139	90,570	1,32,201
4,459	536	6,707	6,383	10,227	23,317	28,312
12,389	228	11,323	4,923	4,173	20,419	33,036
56,962	2,281	64,329	48,438	21,539	1,34,306	1,93,549
15,321	1,794	10,465	12,582	5,004	28,051	45,166
16,101	2,772	16,838	16,728	17,319	50,885	69,753
7,880	910	6,570	13,241	11,408	31,219	40,009
39,302	5,476	33,873	42,551	33,731	1,10,155	1,54,933
12,969	659	15,656	18,257	12,320	46,233	59,861
6,608	850	7,712	14,900	5,722	28,334	35,792
9,279	1,825	7,040	15,510	9,226	31,776	42,880
5,235	693	7,759	13,941	2,936	24,636	30,564
34,091	4,027	38,167	62,608	30,224	1,30,979	1,69,097
1,71,729	13,796	1,90,964	2,03,463	1,11,093	5,05,520	6,91,045

Parganah.	Cultivators.			Number	
	Resident.	Non-resident.	Total.	Ploughs.	Cattle.
	16	17	18	19	20
Sultánpur,	28,715	11,010	39,725	17,668	35,336
Chánda,	16,831	6,966	23,297	10,110	20,221
Total,	45,046	17,976	63,022	27,778	55,557
Amethí,	29,941	12,691	42,632	19,580	39,160
Isaulí,	8,272	1,761	10,033	4,615	9,230
Asal,	8,519	2,212	10,731	5,290	10,380
Total,	46,732	16,664	63,396	29,485	58,770
Inhona,	9,877	1,845	11,722	5,614	11,228
Jagdísipur,	13,197	3,965	17,162	12,081	25,916
Subeha,	10,043	1,660	11,703	5,649	11,185
Total	33,117	7,470	40,587	23,344	48,279
Rokhá-Jais,	15,444	1,798	17,242	8,908	17,816
Simrota,	11,023	10,016	21,039	6,372	12,744
Gaurá-Jamún,	9,292	1,680	10,972	5,928	11,857
Mohanganj,	10,418	1,701	12,119	5,156	10,812
Total,	46,177	15,195	61,372	26,364	52,729
Grand Total, ..	1,71,072	57,305	2,28,377	1,06,971	2,15,335

(Continued).

of		Detail of cultivation.				Percentage of				
Lakes, ponds, &c.	Wells.	Sir.	Other cultivation of proprietors.	Resident cultivators.	Non-resident cultivators.	Cultivation.	Culturable.	Groves.	Barren.	1st class soil.
21	22	23	24	25	26	27	28	29	30	31
2,906	5,088	22,849	...	44,646	15,791	53	17	8	21	18
1,537	2,108	10,249	...	24,617	11,928	56	16	5	22	25
4,443	7,191	33,098	...	69,263	27,719	54	17	6	22	21
5,940	5,891	7,168	...	66,000	17,402	47	21	7	25	23
607	1,036	5,737	...	13,168	4,412	59	11	6	18	13
4,351	1,293	4,584	...	13,416	2,419	48	29	6	17	19
10,898	8,220	17,489	...	92,584	24,233	49	21	6	22	20
2,172	2,680	3,434	...	20,841	3,776	43	24	11	21	24
3,001	4,227	7,418	...	35,326	8,141	51	16	11	19	19
1,517	1,994	6,665	...	20,968	3,586	55	13	9	21	18
6,690	8,901	17,517	...	77,135	15,503	50	18	10	20	19
3,237	2,521	3,749	...	37,229	5,255	47	13	8	32	19
1,556	1,530	2,764	...	20,764	4,806	45	10	8	35	15
2,236	1,551	6,026	...	20,251	5,499	53	15	10	20	20
1,986	1,399	3,292	...	16,010	5,334	48	10	8	32	22
9,015	7,001	15,831	...	94,254	20,894	48	12	8	30	19
31,046	31,313	83,935	...	3,33,236	88,349	50	17	8	24	20

Parganah.	Percentage of					The demand of summary settlement.
	Second class soil.	Third class soil.	Irrigated.	Manured.	Cultivation per cultivator.	
	32	33	34	35	36	37
Sultánpur,	53	28	78	17	2	1,25,859 0 0
Chánda,... ..	61	13	82	23	2	63,755 0 0
Total,	55	23	80	19	2	1,89,614 0 0
Amethí,... ..	49	26	92	20	2	1,67,697 0 0
Isaulí,	54	33	56	12	2	38,074 0 0
Asal,	61	20	79	15	2	36,496 0 0
Total,	52	27	84	18	2	2,42,267 0 0
Inhona,	64	11	82	18	2	44,118 0 0
Jagdísipur,	31	20	66	15	3	87,819 0 0
Subeha,	62	19	63	16	2	47,869 0 0
Total,	62	17	68	16	2	1,79,806 0 0
Rokhá-Jais,	44	35	72	17	2	73,309 1 4
Simrota,... ..	51	33	80	10	1	47,238 0 0
Gaurá-Jamún,... ..	40	39	71	17	3	44,860 0 0
Mohanganj,	43	35	88	20	2	43,504 0 2
Total,	44	36	77	16	2	2,08,911 1 6
Grand Total, ...	53	26	78	17	2	8,20,598 1 6

(Continued.)

Net revised demand.	Variation.			
	Increase.		Decrease.	
	Number of mauzals.	Amount.	Number of mauzals.	Amount.
38	39	40	41	42
1,75,601 7 0	302	53,299 3 0	97	3,556 12 0
97,729 4 0	254	34,827 15 0	36	853 11 0
2,73,330 11 0	556	88,127 2 0	133	4,410 7 0
2,17,738 0 0	293	53,547 12 0	71	3,506 12 0
45,815 12 0	66	9,173 10 0	17	1,431 14 0
41,496 0 0	54	7,332 4 0	42	2,332 4 0
3,05,049 12 0	413	70,053 10 0	130	7,270 14 0
66,483 15 6	64	24,124 10 0	13	1,753 10 6
1,11,119 12 1	138	25,964 0 1	27	2,663 4 0
66,165 13 0	62	20,362 11 0	24	2,065 14 0
2,43,769 8 7	264	70,451 5 1	64	6,487 12 6
1,00,762 2 7	101	28,422 5 9	8	969 4 6
61,771 2 0	64	15,088 6 0	9	555 4 0
61,616 10 11	84	17,143 10 6	7	386 15 7
52,811 3 0	56	11,266 11 10	19	1,959 9 0
2,96,961 2 6	305	71,921 2 1	43	3,871 1 1
10,99,111 2 1	1,538	3,00,553 3 2	370	22,040 2 7

Parganah.	Rate per acre on			Revised demand with cesses.
	Cultivation.	Culturable.	Total.	
	43	44	45	
Sultánpur, ...	2 1 9	1 8 11	1 1 10	1,80,104 4 0
Chánda, ...	2 1 4	1 9 7	1 2 9	1,00,235 0 0
Total, ...	2 1 7	1 9 2	1 2 2	2,80,339 4 0
Amethí, ...	2 6 5	1 10 3	1 2 1	2,23,321 0 0
Isaulí, ...	1 15 5	1 9 10	1 2 7	47,010 6 0
Asal, ...	2 2 4	1 4 7	0 15 7	42,560 0 0
Total, ...	2 4 4	1 9 2	1 1 9	3,12,891 6 0
Inhona, ...	2 5 11	1 7 6	1 0 7	68,188 12 0
Jagdísipur, ...	2 2 11	1 9 7	1 1 11	1,14,013 15 1
Subeha, ...	2 1 11	1 10 5	1 2 9	67,867 1 0
Total, ...	2 3 4	1 9 2	1 1 9	2,50,069 12 1
Rokhá-Jais, ...	2 2 10	1 10 11	1 0 3	1,03,345 8 1
Simrota, ...	2 2 10	1 11 7	0 15 10	63,355 0 0
Gaurá-Jamún, ...	1 15 0	1 6 11	1 0 6	63,196 10 3
Mohanganj, ...	2 2 3	1 11 7	1 0 7	54,165 0 0
Total, ...	2 1 9	1 10 2	1 0 3	2,84,062 2 4
Grand Total, ...	2 2 9	1 9 5	1 1 5	11,27,362 8 5

(Continued).

Parganah rates on						Remarks,
Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	
47	48	49	50	51	52	53
7 7 11	...	4 4 0	2 14 10	2 10 2	1 8 4	
7 4 0	...	4 9 4	3 8 0	4 6 6	2 0 3	
7 6 3	...	4 6 6	3 3 5	2 14 2	1 10 3	
8 0 9	...	4 8 11	2 4 4	2 10 4	1 8 6	
5 10 7	...	5 3 9	3 12 9	1 14 9	1 9 5	
8 8 8	...	3 12 9	2 3 2	2 2 2	1 4 7	
7 14 5	...	4 9 6	3 4 6	2 7 5	1 8 4	
6 14 1	...	5 10 9	3 4 2	2 1 5	1 2 1	
7 0 10	...	4 9 11	3 2 11	2 9 11	1 3 10	
7 10 9	...	4 8 10	2 15 0	2 4 10	1 6 9	
7 2 8	...	4 5 8	3 1 9	2 6 10	1 4 5	
7 7 6	...	5 4 8	4 1 1	2 0 0	1 7 11	
7 11 5	..	5 1 7	3 6 5	2 2 10	1 7 6	
6 8 2	...	5 0 11	3 2 1	2 6 8	1 8 1	
7 8 1	...	4 14 8	3 8 7	2 6 3	1 6 1	
7 4 5	...	5 1 4	3 10 10	2 3 4	1 7 8	
7 7 2	...	4 11 1	3 4 8	2 6 8	1 8 4	

A. F. MILLETT,
Settlement Officer.

No. VI.

Statement of Judicial work.

Nature of claims.	Number of claims.	By compromise or consent.	By default.	Ex parte.	Withdrawn.	Deceased.	Dismissed.	Total.	Grand Total.	Settlement Officer.	Assistant Settlement Officer.	Extra Assistant Settlement Officer.	Sadr Munshiram.	Remarks.
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15
I. Proprietary title,	1,970	4	72	...	1	189	1,704	1,893	1,970	1,137	813	20	...	
II. SUB-SETTLEMENT.														
1.—In t'akkas,	1,639	5	136	...	110(A.)	185	1,203	1,388	1,639	453	1,113	73	...	(4) Sub-Sett. Lease.
2.—In other mehals,	82	1	3	...	...	22	56	78	82	30	36	16	...	90
III. SHARES.	5,403	160	398	4	109	1,889	2,840	4,729	5,400	345	312	3,212	1,531	95
IV. SUB-VENTURES.														
1.—In t'akkas,	2,995	88	315	10	131	989	1,482	2,471	2,965	1,064	171	977	753	
(a).—Sir or Didar,	1,945	86	222	10	80	951	596	1,547	1,945	458	196	742	549	
(b).—Sankalp,	11	...	...	...	...	11	...	11	11	11	...	...	...
(c).—Birt,	5,257	168	511	8	158	2,625	1,771	4,396	5,241	274	156	2,182	2,629	
(d).—All others,	6,741	63	157	23	23	4,035	2,435	6,470	6,736	465	209	3,522	2,540	
2.—In other mehals,	...	...	...	...	...	...	...	...	...	...	...	...	...
Total,	26,043	525	1,814	55	612	10,896	12,087	22,983	25,989	4,237	3,006	10,744	8,002	

A. F. MILLETT,
Settlement Officer.

No. VII.

Return illustrating the ownership and Rental of Talukas.

Name of Taluka.	Name of Talukdār.	Area in acres.	Gross rental of Taluk in Rs.	Government demand.	Profits.			Remarks.
					Of Talukdars.	Of Sub-proprietors.	Total.	
1	2	3	4	5	6	7	8	9
Hasanpur, ...	Rājāh Mahomed Ali, ...	31,551	69,699 0 0	34,026 6 0	27,376 10 0	8,296 0 0	35,672 10 0	
Kurwar, ...	Rājāh Mādhoprātāb Singh,	17,679	44,974 0 0	22,276 0 0	19,697 14 0	3,000 2 0	22,698 0 0	
Bhaddaiyan, ...	Kantāprashād and Bishnāth Singh,	19,217	45,066 0 0	21,788 2 9	22,061 13 3	1,266 0 0	23,327 13 3	
Amhat, ...	Rājāh Shankar Bakhsh,	20,211	46,305 0 0	22,669 11 8	22,131 4 9	1,504 0 0	23,635 4 9	
Upadhiapur, ...	Rānī Shiorāj Kunwar,	286	501 0 0	235 0 0	266 0 0	...	266 0 0	
Bamhangāwan, ...	Udres Singh and Chandres Singh,	625	935 0 0	472 9 0	445 7 0	17 0 0	462 7 0	
Maniārpur, ...	Ilālī Khānam, ...	22,826	50,490 8 0	23,695 0 0	15,692 8 0	11,103 0 0	26,795 8 0	
Benaikpur, ...	Bābū Jaidat Singh, ...	246	540 0 0	270 0 0	144 0 0	126 0 0	270 0 0	
Bahmapur, ...	Jahāngr Bux, ...	786	2,105 0 0	970 0 0	907 0 0	228 0 0	1,135 0 0	
Manganlī Kutehtā,	Rājāh Mahesh Narāin,	4,962	12,000 0 0	5,848 9 0	5,197 7 0	954 0 0	6,151 7 0	
Kuromī, ...	Ishrej Singh and Lal-lī Sāh,	2,112	4,168 0 0	1,897 0 0	1,193 0 0	1,078 0 0	2,271 0 0	
Rāngarh, ...	Sīfā Bakhsh, ...	1,555	5,650 10 0	2,465 0 0	2,646 10 0	539 0 0	3,185 10 0	
Bhaddaur, ...	Bābū Nabī Bakhsh, ...	5,774	14,205 0 0	7,076 0 0	6,713 0 0	416 0 0	7,129 0 0	
Khājapur, ...	Bābū Hardat Singh,	247	883 0 0	490 0 0	387 0 0	56 0 0	393 0 0	
Gārābpur, ...	Darian Kunwar, ...	9,200	19,822 8 0	8,622 0 0	10,435 8 0	765 0 0	11,200 8 0	

Rámpur,	...	Kálká Bakhsh and A- nant Prashád, ...	13,469	88,031	10 0	16,318	0 0	19,926	10 0	1,787	0 0	21,713	10 0
Mokindpur,	...	Kálká Bakhsh, ...	915	8,063	0 0	1,325	0 0	1,548	0 0	190	0 0	1,738	0 0
Teachipatti,	...	Randhír Singh, ...	172	621	0 0	290	0 0	831	0 0	...	...	381	0 0
Pratábpur,	...	Bajináth Singh and Zábr Singh, ...	6,085	17,752	0 0	7,764	0 0	9,275	0 0	713	0 0	9,988	0 0
Chandápur,	...	Jagmohan Singh, ...	27,698	52,010	0 0	27,710	0 0	22,531	0 0	1,769	0 0	24,300	0 0
Siwan,	...	Ruddr Pratábh Singh and Bishesar Bakhsh,	15,979	32,999	0 0	15,583	0 0	16,430	0 0	986	0 0	17,416	0 0
Khánpur,	...	Chandhri Sarfaráz Ahmad,	21,038	50,257	0 0	24,602	1 0	25,114	15 0	540	0 0	25,654	15 0
Udiáwan,	...	Rájah Mácho Singh,	1,69,776	4,07,098	5 0	1,96,117	0 0	1,90,743	5 0	20,238	0 0	2,10,981	5 0
Sháhgarh,	...	Ganjan Kunwar, ...	8,238	21,722	12 0	10,556	0 0	10,595	12 0	571	0 0	11,166	12 0
Umarpur,	...	Sarabdown Singh, ...	194	660	0 0	345	0 0	287	0 0	28	0 0	315	0 0
Jamún,	...	Jaggarmáth Bakhsh,	14,640	31,764	0 0	15,350	0 0	12,516	0 0	3,898	0 0	16,414	0 0
Baraulia,	...	Sripál Singh, ...	8,472	18,576	0 0	8,763	0 0	8,667	0 0	1,144	0 0	9,811	0 0
Katárá,	...	Rájah Sarnám Singh,	10,266	24,300	0 0	10,670	0 0	12,437	0 0	1,193	0 0	13,630	0 0
Rest,	...	Arjun Singh, ...	6,454	16,746	0 0	6,965	0 0	8,898	0 0	883	0 0	9,781	0 0
Bhawanasháhpur,	...	Jaggesar Bakhsh, ...	6,057	13,803	0 0	6,064	10 9	7,629	5 3	109	0 0	7,738	5 3
Mahona,	...	Ráni Sádá Bibí, ...	19,983	49,563	0 0	22,733	0 0	22,758	0 0	4,072	0 0	26,830	0 0
Makhdúmpur,	...	Azim Ali Khán, ...	2,659	4,774	0 0	2,510	0 0	2,264	0 0	...	...	2,264	0 0
Sháhman,	...	Sukhmanál Singh, ...	27,495	56,614	0 0	27,042	8 0	27,353	8 0	2,218	0 0	29,571	8 0
Tikárá,	...	Bábu Sarabjít Singh,	10,746	23,148	8 0	10,802	0 0	12,146	8 0	200	0 0	12,346	8 0
Tilóí,	...	Rájah Jagpal Singh, ...	53,204	1,09,805	0 0	56,861	10 0	51,528	6 0	1,415	0 0	52,943	6 0
Panhona,	...	Shiorattan Singh, ...	9,260	18,094	0 0	8,256	6 9	7,961	9 3	1,876	0 0	9,837	9 3
Sarai Ráwat,	...	Ráni Talemand Kunwar,	2,499	6,256	0 0	2,935	0 0	3,321	0 0	...	...	3,321	0 0
Bahúa,	...	Roshanzamá Khán, ...	8,918	23,638	0 0	10,640	0 0	12,817	0 0	181	0 0	12,998	0 0
Total,	...	.....	5,81,389	13,38,640	13 0	6,42,956	10 6	6,22,325	0 6	73,359	2 0	6,95,684	2 6

A. F. MILLETT,
Settlement Officer.

Name of Tahsil.		Name of Parganah.		Number of Manzahs.	Number of square miles.
1		2		3	4
Sultánpur,	...	Sultánpur,	... ..	399	246
Do.,	...	Chánda,	... ..	290	130
		Total,	... ..	689	376
Amethí,	...	Amethí,	... ..	364	299
Do.,	..	Isaulí,	... ..	85	61
Do.,	...	Asal,	... ..	97	67
		Total,	... ..	546	427
Inhona,	...	Inhona,	... ..	77	100
Do.,	...	Jagdísipur,	... ..	166	155
Do.,	...	Subeha,	... ..	86	88
		Total,	... ..	329	343
Mohanganj,	...	Rokhá-Jais,	... ..	110	154
Do.,	...	Simrota,	... ..	73	97
Do.,	...	Gaurá-Jamún,	... ..	91	93
Do.,	...	Mohanganj,	... ..	75	79
		Total,	... ..	349	423
		Grand Total,	... ..	1,913	1,569

VIII.

Rural Police.

Number of hamlets.	Number of houses.	Number of souls.	Detail of			
			Men.			
			Number of chaunkidars.	Number of houses to each chaunkidár.	Number of souls to each chaunkidár.	Area to each chaunkidár.
5	6	7	8	9	10	11
1,181	30,768	1,59,172	440	69	361	357
243	13,132	77,993	222	59	351	376
1,424	43,900	2,37,165	662	66	358	363
903	32,208	1,60,752	480	67	335	399
192	8,815	41,843	99	89	422	397
226	7,206	38,286	98	73	390	435
1,321	48,229	2,40,881	677	71	355	404
399	11,778	57,719	144	82	400	444
584	20,793	1,00,567	352	59	285	281
326	11,652	58,727	181	64	324	311
1,309	44,223	2,17,013	677	65	320	324
770	17,675	84,443	220	80	383	449
483	12,644	58,771	134	94	438	465
458	10,422	50,016	159	66	316	376
509	9,663	47,281	135	72	350	377
2,220	50,404	2,40,511	648	77	371	419
6,274	1,86,756	9,35,570	2,664	70	351	378

Name of Tahsil.	Name of Parganah.	Re	
		Amount of land.	Net produce thereof.
		12	13
Sultánpur, ...	Sultánpur, ...	3	12 0 0
Do., ...	Chánda, ...	...	...
	Total, ...	3	12 0 0
Amethí, ...	Amethí, ...	...	...
Do., ...	Isaulí, ...	...	...
Do., ...	Asal, ...	...	...
	Total, ...	...	...
Inhona, ...	Inhona, ...	64	553 0 0
Do., ...	Jagdísipur, ...	61	486 8 0
Do., ...	Subeha, ...	142	1,200 0 0
	Total, ...	267	2,239 8 0
Mohanganj, ...	Rokhá Jais, ...	417	3,351 0 0
Do., ...	Simrota, ...	200	1,602 0 0
Do., ...	Gaurá-Jamún, ...	24	193 0 0
Do., ...	Mohanganj, ...	258	2,073 0 0
	Total, ...	899	7,219 0 0
	Grand Total, ...	1,169	9,470 8 0

(Concluded.)

muneration			
Amount in Cash	Total of two last heads.	Average monthly income of each chaulidar.	Remarks.
14	15	16	17
10,548 0 0	10,560 0 0	2 0 0	
5,328 0 0	5,328 0 0	2 0 0	
15,876 0 0	15,888 0 0	2 0 0	
11,520 0 0	11,520 0 0	2 0 0	
2,253 0 0	2,253 0 0	1 14 2	
2,352 0 0	2,352 0 0	2 0 0	
16,125 0 0	16,125 0 0	1 14 8	
2,039 0 0	2,592 0 0	1 8 0	
7,961 8 0	8,448 0 0	2 0 0	
3,144 0 0	4,344 0 0	2 0 0	
13,144 8 0	15,384 0 0	1 14 1	
2,094 0 0	5,445 0 0	2 1 0	
1,614 0 0	3,216 0 0	2 0 0	
3,481 0 0	3,674 0 0	1 14 9	
1,152 0 0	3,225 0 0	2 0 10	
8,341 0 0	15,560 0 0	2 0 2	
53,486 8 0	62,957 0 0	1 15 6	

A. F. MILLETT,
Settlement Officer.

Supplementary statement prescribed by Circular 51 of 1870.
Cultivated in acres and Rental.

Parganah.	Description of soil.	Rent per acre.		Total area in acres.		Rental.	Government demand.	Remarks.
		Irrigated.	Unirrigated.	Irrigated.	Unirrigated.			
Sultánpur, ...	1st Class, ...	7 7 11	...	15,680	...	1,17,575		
	2nd do., ...	4 4 0	2 14 10	40,408	3,515	1,83,473		
	3rd do., ...	2 10 2	1 8 4	9,518	14,165	46,670		
Total, ...	...	...	...	65,606	17,680	3,47,718	1,80,104 4 0	
Chánda, ...	1st Class, ...	7 4 0	...	12,031	...	87,272		
	2nd do., ...	4 9 4	3 8 0	25,289	3,317	1,27,650		
	3rd do., ...	4 6 6	2 0 3	1,535	4,622	16,103		
Total, ...	...	...	...	38,855	7,939	2,31,025	1,00,235 0 0	
Amethí, ...	1st Class, ...	8 0 9	...	21,217	...	1,71,056		
	2nd do., ...	4 8 11	2 4 4	43,867	1,305	2,03,791		
	3rd do., ...	2 10 4	1 8 6	18,347	5,834	57,549		
Total, ...	...	...	...	83,431	7,139	4,32,396	2,23,321 0 0	
Isaulí, ...	1st Class, ...	5 10 7	...	3,005	...	17,026		
	2nd do., ...	5 3 9	3 12 9	5,570	7,125	57,206		
	3rd do., ...	1 14 9	1 9 5	4,515	3,102	13,628		
Total, ...	...	...	...	13,090	10,227	87,860	47,010 6 0	

Supplementary Statement.—(Concluded.)

Parganah.	Description of soil.	Rent per acre.		Total area in acres.		Rental.	Government demand.	Remarks.
		Irrigated.	Unirrigated.	Irrigated.	Unirrigated.			
Gaurá-Jamún,	1st Class, ...	6 8 2	...	6,348	...	41,339		
	2nd do., ...	5 0 11	3 2 1	9,787	3,000	58,931		
	3rd do., ...	2 6 8	1 8 1	6,415	6,226	24,931		
Total,	...	...	...	22,550	9,226	1,25,201	63,196 10 3	
Mohanganj, ...	1st Class, ...	7 8 1	...	5,350	...	40,177		
	2nd do., ...	4 14 8	3 8 7	9,554	1,000	50,533		
	3rd do., ...	2 6 3	1 6 1	6,796	1,936	18,924		
Total,	...	...	...	21,700	2,936	1,09,634	54,165 0 0	
Total, ... {	1st Class, ...	7 7 2	...	1,02,801	...	7,65,654		
	2nd do., ...	4 11 1	3 4 8	2,10,365	59,676	11,83,478		
	3rd do., ...	2 6 8	1 8 4	81,261	51,517	2,74,780		
Grand Total, ...	...	4 15 1	2 7 6	3,94,427	1,11,093	22,23,912	11,27,362 8 5	

A. F. MILLETT,

Settlement Officer.



No.

Statement illustrative of the distribution of

Number.	Name of Parganah.	Hin.					
		Kshat.					
		Bachgotá.	Rájkurár.	Durgbausi.	Dhanwar.	Chauhán.	Jaldauria.
1	2	3	4	5	6	7	8
1	Sultánpur,	117	103	1	...	1	1
2	Chánda, ... ..	...	120	...	...	...	...
3	Amethí,	3	1	...	...	...	...
4	Isaulí,	1	...	1	...	...	...
5	Asal,	84	...	...	...	...	...
6	Inhona, ... ..	...	...	...	...	...	...
7	Jagdísipur, ... ..	...	...	7	...	...	...
8	Subeha, ... ..	...	...	...	...	...	...
9	Rokhá-Jais, ... ..	...	1	...	...	...	...
10	Simrota, ... ..	...	8	1	2	...	...
11	Gaurá-Jamún, ... ..	...	...	...	...	...	...
12	Mohanganj, ... ..	...	...	...	...	...	...
	Total, ...	205	233	10	2	1	1

IX.

property in land according to clans.

dás.

triya.

Bandhalgoti.	Bilkharya.	Bais.	Rajwár.	Bisen.	Kanpuria.	Sombansi.	Raghbansi.	Amethia.	Bharsaiyan.	Chandel.	Ponwár.	Dikhit.	Bhále-Sultán.
9	10	11	12	13	14	15	16	17	18	19	20	21	22
...
...	..	1	142	1	...	...	...	...	...	...	...	...	...
360
...	...	6	...	...	...	...	...	...	...	...	...	...	55
...	7	...	...	...	...	...	...	...	...	...	...	...	1
...	...	40	...	...	1	...	...	...	...	...	...	...	...
...	...	7	...	...	...	...	...	...	...	3	5	2	...
..	...	47	...	...	...	..	1	1	10	...	...	...	...
...	...	6	...	...	66	...	...	...	...	...	...	...	...
...	...	1	...	1	34	1	...	...	...	...	...	...	1
...	87	...	...	...	...	...	...	...	...
...	1	...	...	...	...	...	...	...
360	7	108	142	2	180	2	1	1	10	3	5	2	57

Number.	Name of Parganah.	Hindis					
		Other castes.					
		Brahman.	Gosháin.	Kaith.	Bhát.	Agarwála.	Ahr.
		23	24	25	26	27	28
1	Sultánpur,	9	1	19	1	...	...
2	Chánda,	8	...	17	...	...	...
3	Amethi, ... ..	...	...	...	...	...	...
4	Isauli,	6	3	...	...	...	...
5	Asal,	3	...	1	...	...	...
6	Inhona,	6	...	5	...	...	...
7	Jagdísipur,	9	...	15	...	6	3
8	Subeha, ... ..	...	...	5	...	...	...
9	Rokhá-Jais,	2	2	13	1	...	..
10	Simrota,	4	...	...	1	...	...
11	Gaurá-Jamún,	1	...	3	...	...	...
12	Mohanganj,	2	2	...	...	...	...
	Total, ...	50	8	78	3	6	3

(Continued).

Mahomedans.										Miscellaneous.			
Syad.	Sheikh.	Pathan.	Moghal.	Mewati.	Ranai.	Mandarkya.	Khanzada.	Bhade-Sultan.	Bharsayan.	Tailor.	Goldsmith.	Tawaf.	
29	30	31	32	33	34	35	36	37	38	39	40	41	42
6	4	4	...	...	1	1	129	...	...	...	1	...	399
...	1	...	...	...	...	...	...	...	...	...	...	...	290
...	...	...	...	...	...	...	...	...	...	...	...	...	364
9	1	...	3	...	...	...	...	...	...	...	...	...	85
...	...	...	...	...	...	...	1	...	...	...	...	...	97
...	3	...	...	...	...	...	...	...	22	...	...	...	77
6	2	...	...	...	...	1	...	100	...	...	...	...	166
...	...	15	...	6	...	...	...	1	...	...	...	...	86
9	3	...	7	...	...	...	...	...	...	...	...	...	110
...	17	1	...	...	...	...	...	...	...	1	...	...	73
...	...	...	...	...	...	...	...	...	...	...	...	...	91
...	...	...	...	69	...	...	...	...	...	...	...	1	75
30	31	20	10	75	1	2	130	101	22	1	1	1	1,913

No. X.

Form used for tabulation of assessment data.

MAUZH

SUMMARY

SETTLEMENT

JAMÁ.

Area.	Amín.	Acres.	Surveyor.	Khalsa.	Wet.	Dry.	Class I.	Class II.	Class III.				Total of Classes.
									Mattyar.	Domat.	Bhūr.	Total.	
Cultd., ...				Goind,									
Fit, ...				Manjhār,									
Bāghs, ...				Pāld,									
Minhai, ...													
TOTAL, ...				TOTAL.									

Rates from Jamá-bandí			Cultivating Castes.	Gross rental.	Trees.		Chahí.		
I.	II.	III.			R.	A		P.	
			Brahmans, Chattris, Murais, Ahirs, Pásis, Bhāts, Kaiths, Lodhs, Others,	Families.	R.	A	P.	Mhowá, Mango, Jack, Pipal, Jámún, Bāhūl, Tán. Antechu, Miscella- neous,	Abí.
				Cash,					
				Grain,					
				Sír,					
				Sayer,					
				TOTAL,					

	Sir.	M'afí.	Govt. M'afí.	Jhágir.	Population.		Wells.		Huts.	Ploughs.
					Cult.	Non-Cult.		Dom.	Ird.	
Irrigd.,					Men,					
Unirrigd.,					Women,		Pakka,		Cult.,	
					Boys,		Kacha,		Non-Cult.,	
					Girls,					
TOTAL,					TOTAL,		TOTAL,		TOTAL,	

AVERAGES.

Land per lao of P. Well.

Do. lao of K. "

Do. Bigah tál.

Do. Cultivator.

Do. Plough.

Goind per Hut.

Wells.

Depth from surface.

Do. of water.

Rate per acre of S. J.

APPENDICES.

APPENDIX A.

Tabular Statement showing assessment details of parganah Jagdispur, district Sultánpur.

Number.	Name of village.	Average rates.			Jamábandí.			Assumed for Assessment.	Old Jamá.		New Jamá.	Remarks.
		Amount.	Deduction.	Net.	Given by Patwár.	Correction.	Total.		Rs. A. P.	Rs. A. P.		
1	2	3	4	5	6	7	8	9	10	11	12	
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.		
1	Makhdúmpur, ...	2,748 0 0	...	2,748 0 0	3,212	160	3,372	3,000	918 0 0	1,435 0 0		
2	Nandipur, ...	1,334 0 0	...	1,334 0 0	1,078	222	1,300	1,092	373 0 0	560 0 0		
3	Budalgárh, ...	1,222 0 0	...	1,222 0 0	1,219	17	1,236	1,092	320 0 0	560 0 0		
4	Lallíánu, ...	621 0 0	131 0 0	490 0 0	343	65	408	362	150 0 0	185 0 0		
5	Bhadrah, ...	1,085 0 0	199 0 0	886 0 0	877	20	897	878	278 0 0	450 0 0		
6	Para, ...	1,318 0 0	...	1,318 0 0	1,041	194	1,235	1,170	570 0 0	600 0 0		
7	Bakhtávarnagar, ...	857 0 0	...	857 0 0	760	...	760	780	297 0 0	400 0 0		
8	Jodhíman, ...	1,132 0 0	...	1,132 0 0	733	122	856	936	399 0 0	480 0 0		
9	P á r a y D í p- chand, ...	327 0 0	...	327 0 0	371	...	371	352	152 0 0	180 0 0		
10	Mohíuddínpur, ...	594 0 0	...	594 0 0	772	...	772	654	353 0 0	335 0 0		
11	Chhájúpúr, ...	1,063 0 0	...	1,063 0 0	771	60	831	976	203 0 0	500 0 0		
12	Bishambírpatí, ...	800 0 0	...	800 0 0	805	60	865	752	383 0 0	385 0 0		
13	Baherpur, ...	3,635 0 0	...	3,635 0 0	3,005	447	3,452	3,196	970 0 0	1,640 0 0		
14	Phúndaupur, ...	1,137 0 0	...	1,137 0 0	1,197	34	1,231	1,152	303 0 0	590 0 0		

Deduction in Co-
lumn 4, on ac-
count of gold
overstated.

	Hasanpur and Bitauri,	Chak	356 0 0	572 0 0	...	356 0 0	145	537	458	140 0 0	235 0 0	
15	Mardānpur,	...	2,452 0 0	572 0 0	...	1,880 0 0	216	2,897	2,390	1,017 0 0	1,225 0 0	Deduction in Column 4 put down as "dry."
16	Ghyāspur,	...	1,241 0 0	...	...	1,241 0 0	188	1,041	1,092	459 0 0	560 0 0	
17	Kazipur	Chak	...	...	...	...	...	...	...	...	...
18	Mūlain,	...	662 0 0	...	...	662 0 0	136	950	868	383 0 0	445 0 0	
19	Assāspur,	...	1,080 0 0	...	...	1,080 0 0	300	913	871	435 0 0	450 0 0	
20	Pattehpur,	...	622 0 0	...	...	622 0 0	202	668	586	264 0 0	300 0 0	
21	Nidhaigārh,	...	384 0 0	...	...	384 0 0	46	400	302	52 0 0	155 0 0	Easy on account of great rise.
22	Sujanpur,	...	593 0 0	50 0 0	...	543 0 0	111	540	498	197 0 0	255 0 0	
23	Mirā Bāgh,	...	961 0 0	96 0 0	...	865 0 0	52	949	858	371 0 0	440 0 0	
24	Mangraulī,	...	779 0 0	...	...	779 0 0	255	730	664	261 0 0	340 0 0	Easy on account of subdivision of proprietary right, Column 4, gold over estimated.
25	Shāhpur,	...	1,044 0 0	130 0 0	...	914 0 0	93	945	820	367 0 0	420 0 0	Easy on account of subdivision and large rise.
26	Ukra,	...	555 0 0	...	...	555 0 0	139	537	458	141 0 0	235 0 0	
27	Bhātman,	...	833 0 0	83 0 0	...	750 0 0	102	734	722	296 0 0	370 0 0	
28	Jambwari,	...	916 0 0	91 0 0	...	825 0 0	...	863	800	199 0 0	410 0 0	
29	Rustāman,	...	2,149 0 0	215 0 0	...	1,934 0 0	511	2,446	2,000	940 0 0	1,025 0 0	
30	Tetarpur,	...	626 0 0	...	...	626 0 0	294	810	760	220 0 0	390 0 0	
31	Barsanda,	...	...	...	...	...	...	...	...	...	...
32	Sahābgārh,	...	273 0 0	...	...	273 0 0	...	407	352	140 0 0	180 0 0	
33	Ballapur,	...	758 0 0	...	...	758 0 0	...	955	810	397 0 0	415 0 0	
34	Jillāl,	...	497 0 0	50 0 0	...	447 0 0	16	523	458	264 0 0	235 0 0	
35	Beornymau,	...	3,213 0 0	593 0 0	...	2,620 0 0	...	2,589	2,682	1,087 0 0	1,375 0 0	Deduction, Column 4, gold over estimated and 10 per cent.
36	Singhnamau,	...	1,621 0 0	251 0 0	...	1,370 0 0	28	1,100	1,210	378 0 0	620 0 0	
37	Mahona east, and Pūray Merā,	...	3,492 0 0	485 0 0	...	3,007 0 0	538	2,888	3,190	516 0 0	1,610 0 0	Column 4, dry and 10 per cent. The increase owing to good waste land.
38	Mahona west,	...	7,251 0 0	735 0 0	...	6,516 0 0	1,246	6,558	5,850	2,032 0 0	3,000 0 0	Column 4, 10 per cent. Ditto Column 7, at all.
39	Saraiyān,	...	472 0 0	47 0 0	...	425 0 0	7	428	390	197 0 0	200 0 0	

APPENDIX A.—(Continued).

Number.	Name of village.	Average rates.			Jamābandī.			Assumed for Assessment.	Old Jamā.	New Jamā.	Remarks.
		Amount.	Deduction.	%.	Given by Patwār.	Correction.	Total.				
1	2	3	4	5	6	7	8	9	10	11	12
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	
40	Madārpur,	314 0 0	36 0 0	278 0 0	356	10	366	312	144 0 0	160 0 0	
41	Nivāzgarh,	606 0 0	...	606 0 0	302	...	302	468	201 0 0	240 0 0	
42	Nihālgarh,	1,008 0 0	...	1,008 0 0	978	144	1,122	996	201 0 0	510 0 0	
43	Pūray Dewāgīrh,	284 0 0	...	284 0 0	129	94	223	234	74 0 0	120 0 0	
44	Khalispur Obahirpur,	2,105 0 0	205 0 0	1,900 0 0	2,082	118	2,200	1,902	965 0 0	975 0 0	
45	Seora,	2,124 0 0	212 0 0	1,912 0 0	1,892	250	2,142	1,942	714 0 0	985 0 0	
46	Nāmpur,	1,086 0 0	106 0 0	980 0 0	970	51	1,021	976	410 0 0	500 0 0	
47	Darānagar,	366 0 0	...	366 0 0	363	58	421	362	200 0 0	185 0 0	
48	Sidhauī,	991 0 0	...	991 0 0	855	221	1,016	1,170	354 0 0	600 0 0	
49	Ekka Tājpur,	1,366 0 0	136 0 0	1,230 0 0	1,267	21	1,288	1,228	609 0 0	630 0 0	
50	Huseinpur,	1,848 0 0	...	1,848 0 0	1,539	318	1,857	1,756	701 0 0	900 0 0	
51	Uchegauw,	3,593 0 0	...	3,593 0 0	3,533	508	4,041	3,804	1,709 0 0	1,950 0 0	
52	Kumrauli,	1,599 0 0	...	1,599 0 0	1,477	81	1,558	1,698	395 0 0	870 0 0	
53	Pallia west,	2,838 0 0	283 0 0	1,555 0 0	2,365	239	2,604	2,604	1,163 0 0	1,300 0 0	
54	Mobarakpur,	864 0 0	84 0 0	780 0 0	838	7	845	780	332 0 0	400 0 0	
55	Sūndarwa,	2,893 0 0	...	2,893 0 0	2,436	682	3,118	2,808	1,284 0 0	1,440 0 0	

Calivation kept back in anticipation of settlement. Appraised and rejected.

Much culturable waste.

56	Utlwa,	...	1,740 0 0	174 0 0	1,566 0 0	1,113	218	1,331	1,560	585 0 0	800 0 0	
57	Naiáwan,	...	1,300 0 0	...	1,305 0 0	1,658	135	1,793	1,502	622 0 0	770 0 0	
58	Sarai Alam,	...	1,138 0 0	204 0 0	934 0 0	1,042	...	1,942	898	286 0 0	460 0 0	Goind overated.
59	Gadha,	...	482 0 0	48 0 0	434 0 0	375	112	487	430	148 0 0	220 0 0	
60	Magraura,	...	738 0 0	...	738 0 0	688	96	784	624	190 0 0	320 0 0	
61	Mohamedpur,	...	696 0 0	...	696 0 0	591	76	667	634	280 0 0	325 0 0	
62	Huswa, Sarwan,	...	1,100 0 0	...	1,100 0 0	1,319	95	1,414	1,248	568 0 0	640 0 0	
63	Sheikpur,	...	488 0 0	...	488 0 0	497	...	497	488	147 0 0	250 0 0	
64	Marocha,	...	1,322 0 0	132 0 0	1,190 0 0	970	150	1,120	1,190	264 0 0	610 0 0	A. great rise yet the remark is goind overated.
65	Mirápur,	...	376 0 0	...	376 0 0	400	12	412	352	197 0 0	180 0 0	
66	Mobarakpur,	...	2,721 0 0	...	2,721 0 0	2,331	97	2,428	2,632	696 0 0	1,350 0 0	
67	Dúlarínagar,	...	1,776 0 0	150 0 0	1,626 0 0	1,594	48	1,642	1,560	467 0 0	800 0 0	
68	Sarai Heytam,	...	280 0 0	...	280 0 0	178	29	207	197	70 0 0	100 0 0	
69	Malláwan,	...	697 0 0	70 0 0	627 0 0	660	82	742	712	362 0 0	365 0 0	
70	Suriári,	...	768 0 0	68 0 0	700 0 0	736	...	736	780	259 0 0	400 0 0	Good capabilities for improvement.
71	Sureysar,	...	1,518 0 0	150 0 0	1,368 0 0	1,302	280	1,582	1,366	787 0 0	700 0 0	Not clear why this reduction.
72	Konhpur,	...	849 0 0	...	849 0 0	886	71	957	848	342 0 0	435 0 0	
73	Rápúraypur,	...	853 0 0	73 0 0	780 0 0	634	50	684	743	244 0 0	380 0 0	
74	Purabganw,	...	471 0 0	...	471 0 0	563	...	563	524	374 0 0	270 0 0	This reduction is great goind is under estimated.
75	Bharaul,	...	1,224 0 0	...	1,224 0 0	1,039	280	1,319	1,112	500 0 0	570 0 0	Rent-free land is Government m'aff.
76	Uttarganw,	...	2,171 0 0	217 0 0	1,954 0 0	2,022	371	2,393	2,147	1,200 0 0	1,100 0 0	Goind over estimated.
77	Chaudápur Neo- clár,	...	2,000 0 0	594 0 0	1,406 0 0	1,981	25	2,006	2,099	863 0 0	1,075 0 0	Sir correction very small, 63 acres.
78	Babúpur Saraiyán,	...	1,344 0 0	...	1,344 0 0	1,144	218	1,362	1,230	581 0 0	630 0 0	Goind overated.
79	Maddápur,	...	3,666 0 0	816 0 0	2,850 0 0	3,013	...	3,013	2,848	1,531 0 0	1,460 0 0	
80	Rámpur Gosháin,	...	378 0 0	...	378 0 0	287	150	437	370	148 0 0	190 0 0	
81	Daulatpur,	...	1,614 0 0	...	1,614 0 0	1,486	272	1,757	1,726	581 0 0	885 0 0	
82	Sauná,	...	2,144 0 0	544 0 0	1,600 0 0	1,628	...	1,628	1,600	678 0 0	820 0 0	Goind overated.
83	Miránpur,	...	1,280 0 0	224 0 0	1,056 0 0	925	110	1,035	956	292 0 0	490 0 0	
84	Púray Motá,	...	101 0 0	10 0 0	91 0 0	42	...	42	98	33 0 0	50 0 0	Proprietors entli- vate. Rents nomi- nal.
85	Lakmipur,	...	988 0 0	...	988 0 0	913	185	1,098	946	400 0 0	485 0 0	
86	Rassáulpur,	...	2,152 0 0	...	2,152 0 0	1,488	518	2,006	2,010	701 0 0	1,030 0 0	Much good waste.

APPENDIX A.—(Continued).

Number.	Name of village.	Average rates.			Jamābandī.			Assumed for Assessment.	Old Jamā.	New Jamā.	Remarks.
		Amount.	Deduction.	Net.	Given by Patwār.	Correction.	Total.				
1	2	3	4	5	6	7	8	9	10	11	12
87	Jalālpur,	Rs. A. P. 2,388 0 0	Rs. A. P. 424 0 0	Rs. A. P. 1,964 0 0	Rs. 1,808	Rs. 150	Rs. 1,958	Rs. 1,902	Rs. A. P. 555 0 0	Rs. A. P. 975 0 0	Goind overstated.
88	Urwa,	913 0 0	93 0 0	820 0 0	1,052	35	1,087	898	264 0 0	460 0 0	
89	Pālpur,	1,012 0 0	90 0 0	922 0 0	649	160	809	800	248 0 0	410 0 0	
90	Nihālgarh Chak	1,261 0 0	125 0 0	1,036 0 0	1,089	16	1,105	976	403 0 0	530 0 0	
91	Madārī,	1,665 0 0	165 0 0	1,490 0 0	954	510	1,464	1,560	345 0 0	800 0 0	Much sīr and m'āf.
92	Nisūrah,	1,845 0 0	...	1,845 0 0	2,064	...	2,064	1,952	656 0 0	990 0 0	
93	Mangauli,	259 0 0	...	259 0 0	244	14	258	234	151 0 0	120 0 0	
94	Pūray Shohrat,	192 0 0	...	192 0 0	196	12	208	156	64 0 0	80 0 0	
95	Asīpur,	3,161 0 0	480 0 0	2,681 0 0	3,009	318	3,327	2,682	568 0 0	1,435 0 0	Column 4, dry and 10 per cent. settlement Officer calls the Jamā light, a t'aluka village.
96	Sidhiāwan,	492 0 0	...	492 0 0	446	82	528	440	165 0 0	225 0 0	
97	Jūsanpur,	1,366 0 0	143 0 0	1,223 0 0	795	191	986	1,170	441 0 0	600 0 0	
98	U'tror,	423 0 0	...	423 0 0	350	...	350	362	93 0 0	185 0 0	
99	Hasanpur,	2,140 0 0	214 0 0	1,926 0 0	1,488	236	1,724	1,922	561 0 0	985 0 0	Jamābandī false.
100	Dakhianganw,	2,026 0 0	...	2,026 0 0	1,791	174	1,965	1,824	632 0 0	925 0 0	Co-parcenary villages with high rents put on sīr.
101	Harīmanu,	1,497 0 0	...	1,497 0 0	1,513	...	1,513	1,366	836 0 0	700 0 0	
102	Gūngyemau,	1,404 0 0	...	1,404 0 0	1,561	16	1,577	1,366	777 0 0	700 0 0	

	Misrauli,	...	895 0 0	...	895 0 0	1,248	113	1,361	1,024	510 0 0	525 0 0	
103	Hasanganj	Kal-	...	...	...	...	...	...	...	...	...
104	lari,	...	2,956 0 0	210 0 0	2,746 0 0	1,709	376	2,085	2,600	801 0 0	1,370 0 0	Column 4, ground overestimated and 10 per cent. Margin given.
105	Bugahi,	...	1,946 0 0	366 0 0	1,580 0 0	1,562	120	1,632	1,750	497 0 0	775 0 0	Column 4, ground overestimated and 10 per cent. Margin given.
106	Kankapur,	...	376 0 0	76 0 0	300 0 0	324	...	324	302	25 0 0	155 0 0	Column 4, ground overestimated and 10 per cent. Margin given.
107	Sálpur,	...	1,154 0 0	324 0 0	830 0 0	694	...	694	840	256 0 0	480 0 0	Column 4, dry and 10 per cent. A poor village.
108	Kankapur,	...	820 0 0	...	820 0 0	470	162	632	644	174 0 0	330 0 0	Column 4, ground overestimated and 10 per cent. A poor village.
109	Beychúgarh,	...	400 0 0	40 0 0	360 0 0	356	...	356	362	82 0 0	185 0 0	Column 4, ground overestimated and 10 per cent.
110	Tándah,	...	3,200 0 0	630 0 0	2,570 0 0	2,486	...	2,486	2,634	779 0 0	1,350 0 0	Column 4, ground overestimated and 10 per cent.
111	Kunjas,	...	1,690 0 0	...	1,690 0 0	1,443	22	1,465	1,560	392 0 0	800 0 0	Column 4, ground overestimated and 10 per cent.
112	Imliganw,	...	2,862 0 0	...	2,862 0 0	2,933	107	3,040	2,634	742 0 0	1,350 0 0	Column 4, ground overestimated and 10 per cent.
113	Ráima,	...	1,691 0 0	161 0 0	1,530 0 0	954	353	1,307	1,356	432 0 0	695 0 0	Column 4, ground overestimated and 10 per cent.
114	Nandárpur,	...	395 0 0	...	395 0 0	326	119	445	362	192 0 0	185 0 0	Column 4, ground overestimated and 10 per cent.
117	Jakálpur m'afi,	...	497 0 0	49 0 0	448 0 0	295	80	375	372	...	190 0 0	Column 4, ground overestimated and 10 per cent.
118	Alimýgarh,	...	523 0 0	53 0 0	470 0 0	363	140	503	468	200 0 0	240 0 0	Column 4, ground overestimated and 10 per cent.
119	Peyngarh,	...	552 0 0	55 0 0	497 0 0	488	49	532	498	190 0 0	255 0 0	Column 4, ground overestimated and 10 per cent.
120	Makhómpur,	...	316 0 0	87 0 0	229 0 0	127	71	198	206	47 0 0	105 0 0	Column 4, ground overestimated and 10 per cent.
121	Thauri,	...	5,610 0 0	...	5,610 0 0	5,635	556	6,191	5,986	8,412 0 0	8,000 0 0	Column 4, ground overestimated, dry and poor village.
122	Diohanli,	...	3,213 0 0	...	3,213 0 0	3,269	263	3,532	2,858	1,103 0 0	1,540 0 0	Column 4, ground overestimated, dry and poor village.
123	Purabganw,	...	1,529 0 0	...	1,529 0 0	2,084	6	2,930	1,658	491 0 0	850 0 0	Column 4, ground overestimated, dry and poor village.
124	Daulatpur,	...	3,019 0 0	301 0 0	2,718 0 0	2,869	61	2,930	2,536	870 0 0	1,300 0 0	Column 4, ground overestimated, dry and poor village.
125	Mahayman,	...	1,801 0 0	...	1,801 0 0	1,995	21	2,016	1,834	831 0 0	490 0 0	Column 4, ground overestimated, dry and poor village.
126	Pichdi,	...	2,543 0 0	263 0 0	2,280 0 0	2,338	298	2,636	2,380	1,104 0 0	1,220 0 0	Column 4, ground overestimated, dry and poor village.
127	Mattiyari Kallán,	...	1,412 0 0	...	1,412 0 0	1,553	295	1,848	1,678	407 0 0	860 0 0	Column 4, ground overestimated, dry and poor village.
128	Kutebnawan,	...	2,922 0 0	422 0 0	2,500 0 0	2,010	616	2,626	2,496	592 0 0	1,280 0 0	Column 4, ground overestimated, dry and poor village.
129	Nasrábad,	...	622 0 0	...	622 0 0	912	20	932	732	864 0 0	375 0 0	Column 4, ground overestimated, dry and poor village.
130	Man Atwára,	...	2,905 0 0	...	2,905 0 0	2,846	598	3,444	3,004	1,300 0 0	1,540 0 0	Column 4, ground overestimated, dry and poor village.
131	Sathin,	...	3,137 0 0	...	3,137 0 0	3,126	681	3,807	3,394	1,677 0 0	1,740 0 0	Column 4, ground overestimated, dry and poor village.
132	Púr ay Wilayat Ali,	...	67 0 0	7 0 0	60 0 0	47	16	63	49	...	25 0 0	Column 4, ground overestimated, dry and poor village.
133	Mandwa,	...	1,580 0 0	...	1,580 0 0	1,567	347	1,914	1,736	869 0 0	890 0 0	Column 4, ground overestimated, dry and poor village.
134	Gondwa,	...	424 0 0	...	424 0 0	504	54	558	430	276 0 0	220 0 0	Column 4, ground overestimated, dry and poor village.

APPENDIX A.—(Continued).

Number.	Name of village.	Average rates.			Jamābandī.			Assumed for Assessment.	Old Jamā.	New Jamā.	Remarks.
		Amount.	Deduction.	Net.	Given by Patwārī.	Correction.	Total.				
1	2	3	4	5	6	7	8	9	10	11	12
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.	
135	Deokali,	1,902 0 0	...	1,902 0 0	1,576	373	1,949	1,716	793 0 0	880 0 0	
136	Ibrahimpur,	230 0 0	...	220 0 0	222	5	227	227	204 0 0	115 0 0	
137	Nohraypur,	632 0 0	...	632 0 0	631	65	696	604	229 0 0	310 0 0	
138	Bāzgach,	375 0 0	...	375 0 0	204	173	377	410	206 0 0	210 0 0	
139	Fazilpur,	512 0 0	...	512 0 0	642	...	642	604	297 0 0	310 0 0	
140	Nihālpur,	505 0 0	50 0 0	455 0 0	442	83	525	468	163 0 0	240 0 0	
141	Kutchtipur Gonā- har,	1,377 0 0	...	1,377 0 0	1,487	130	1,617	1,464	424 0 0	750 0 0	
142	Mohāuddīnpur,	570 0 0	62 0 0	508 0 0	393	75	468	468	201 0 0	240 0 0	
143	Bhūkampur,	445 0 0	...	445 0 0	372	74	446	400	113 0 0	205 0 0	
144	Parwezpur,	537 0 0	82 0 0	455 0 0	569	...	569	430	161 0 0	220 0 0	Column 4, dry and 10 per cent.
145	Khyātpur	866 0 0	...	866 0 0	805	...	805	722	311 0 0	370 0 0	
146	Gandarriā dīh,	1,807 0 0	...	1,807 0 0	1,510	302	1,892	1,660	504 0 0	850 0 0	Not well explained except that a margin is given.
147	Ashrapur,	757 0 0	...	757 0 0	864	32	896	830	404 0 0	425 0 0	
148	Mohabatpur,	1,621 0 0	...	1,621 0 0	2,188	132	2,320	1,950	838 0 0	1,000 0 0	
149	Turai,	28 0 0	...	28 0 0	23	...	23	20	...	10 0 0	

APPENDIX B.

Result of Appeals in cases of Assessment of Revenue in Sultánpur.

Number.	Taluka.	Parganah.	Village.	Amount of Jamá fixed by Settlement Officer.	Amount determined in Appeal.	Remarks.
				Rs. As. P.	Rs. As. P.	
1	...	Jagdísapur.	Sidhanli, ...	600 0 0	600 0 0	
2	...	Inhona.	Mohia Sandaria,	1,650 0 0	1,650 0 0	
3	...	Subeha.	Rehmatgarh, ...	1,570 0 0	1,570 0 0	
4	...	Mohanganj.	Jamroa, ...	1,360 0 0	1,360 0 0	
5	Sháhmau.	Ditto.	Lehi, ...	800 0 0	800 0 0	
6	Ditto.	Ditto.	Mirámau, ...	440 0 0	440 0 0	
7	Ditto.	Ditto.	Bhagirathpur, ...	680 0 0	680 0 0	
8	Ditto.	Ditto.	Berara, ...	720 0 0	720 0 0	
9	Ditto.	Ditto.	Janarpur Mataria,	730 0 0	730 0 0	
10	Ditto.	Ditto.	Behra Hasanpur,	970 0 0	970 0 0	
11	...	Rokhá.	Tahirpur, ...	80 0 0	80 0 0	
12	...	Ditto.	Mohdpur Nimaksar,	515 0 0	515 0 0	
13	Amethi.	Amethi.	Karergauw, ...	540 0 0	540 0 0	
14	Ditto.	Ditto.	Chilbuli, ...	730 0 0	620 0 0	
15	Ditto.	Ditto.	Baghoria,	130 0 0	130 0 0	
16	Ditto.	Ditto.	Rámsahpur,	590 0 0	590 0 0	
17	Ditto.	Ditto.	Naudhia,	320 0 0	320 0 0	
18	Ditto.	Ditto.	Ujhaini, ...	355 0 0	305 0 0	
19	Ditto.	Ditto.	Painga, ...	1,075 0 0	1,075 0 0	
20	Ditto.	Ditto.	Katra Húlás,	275 0 0	275 0 0	

Appeals to Financial Commissioner rejected.

50 for first ten years and then 80 per annum.

Reduced on Settlement Officer's recommendation, Commissioner's Decree 5187, dated 10th September 1872.

As No. 14.

21	Ditto.	Serai Rájsah,	...	...	230 0 0	230 0 0	As No. 14.
22	Ditto.	Sunari, ...	...	...	455 0 0	455 0 0	
23	Ditto.	Bhopatpur,	...	...	325 0 0	325 0 0	
24	Ditto.	Darbipur,	...	...	325 0 0	325 0 0	
25	Ditto.	Ahrwal, ...	...	...	265 0 0	265 0 0	
26	Ditto.	Lila Tikra,	...	...	230 0 0	230 0 0	
27	Ditto.	Badlapur,	...	...	820 0 0	820 0 0	
28	Ditto.	Saroáwan,	...	...	2,150 0 0	1,800 0 0	
29	Ditto.	Oripur, ...	...	...	615 0 0	615 0 0	
30	Ditto.	Rahosi, ...	...	...	1,240 0 0	1,240 0 0	
31	Ditto.	Chandipur,	...	...	540 0 0	540 0 0	
32	Ditto.	Bilkhaur,	...	...	280 0 0	280 0 0	
33	Ditto.	Unapur, ...	...	...	410 0 0	350 0 0	As No. 14.
34	Ditto.	Bhusari, ...	...	...	830 0 0	830 0 0	
35	Ditto.	Rángarh,	...	...	2,000 0 0	2,000 0 0	
36	Ditto.	Katra Lálgañi,	...	...	920 0 0	920 0 0	
37	Ditto.	Balipur Khurdwan,	...	...	490 0 0	450 0 0	As No. 14.
38	Ditto.	Dostpur, ...	...	...	315 0 0	315 0 0	
39	Ditto.	Nauganw,	...	...	205 0 0	205 0 0	
40	Ditto.	Bahurkha,	...	...	1,125 0 0	1,125 0 0	
41	Ditto.	Uttarganw,	...	...	1,800 0 0	1,800 0 0	
42	Ditto.	Naroli, ...	...	...	1,240 0 0	1,240 0 0	
43	Ditto.	Madharpatti,	...	...	70 0 0	70 0 0	
44	Ditto.	Bahorakpur,	...	...	1,000 0 0	875 0 0	As No. 14.
45	Ditto.	Basthan,...	...	...	120 0 0	120 0 0	
46	Ditto.	Tilokpur,	...	...	470 0 0	470 0 0	
47	Ditto.	Darkaha,	...	...	760 0 0	760 0 0	
48	Ditto.	Mahinápuri,	...	...	665 0 0	665 0 0	
49	Ditto.	Rámdáspur Afwya,	...	...	1,370 0 0	1,240 0 0	As No. 14.
50	Ditto.	Ráipur Phulwári,	...	...	1,130 0 0	1,130 0 0	
51	Ditto.	Gangoli, ...	...	...	1,145 0 0	1,145 0 0	
52	Ditto.	Derpasar,	...	...	1,100 0 0	1,100 0 0	
53	Ditto.						
54	Ditto.						

APPENDIX B.—(Continued).

Number.	Taluka.	Parganah.	Village.	Amount of Jamá fixed by Settlement Officer.	Amount determined in Appeal.	Remarks.
				Rs. As. P.	Rs. As. P.	
55	Amethi.	Amethi.	Amthi, ...	1,025 0 0	1,025 0 0	
56	Ditto.	Ditto.	Súnderpur, ...	340 0 0	340 0 0	
57	Ditto.	Ditto.	Serai Hindesa, ...	1,330 0 0	1,200 0 0	As No. 14.
58	Ditto.	Ditto.	Gangwára, ...	300 0 0	300 0 0	
59	Ditto.	Ditto.	Jamálpatthi, ...	150 0 0	150 0 0	
60	Ditto.	Ditto.	Basaikpur, ...	660 0 0	615 0 0	
61	Ditto.	Ditto.	Bishni, ...	1,280 0 0	1,025 0 0	As No. 14.
62	Ditto.	Ditto.	Saptápur, ...	460 0 0	460 0 0	As No. 14.
63	Ditto.	Ditto.	Chitápur, ...	355 0 0	355 0 0	
64	Ditto.	Ditto.	Badulla, ...	425 0 0	425 0 0	
65	Ditto.	Ditto.	Rangoria, ...	195 0 0	195 0 0	
66	Ditto.	Ditto.	Goáwan, ...	1,835 0 0	1,335 0 0	
67	Ditto.	Ditto.	Jeona, ...	515 0 0	515 0 0	
68	Ditto.	Ditto.	Kosi Tali, ...	715 0 0	715 0 0	
69	Ditto.	Ditto.	Bindua, ...	375 0 0	375 0 0	
70	Ditto.	Ditto.	Bhaganpur, ...	410 0 0	410 0 0	
71	Ditto.	Ditto.	Bahanpur, ...	330 0 0	330 0 0	
72	Ditto.	Ditto.	Khajuri, ...	410 0 0	410 0 0	
73	Ditto.	Ditto.	Tikaria, ...	1,125 0 0	1,125 0 0	
74	Ditto.	Ditto.	Lugari, ...	665 0 0	665 0 0	
75	Ditto.	Ditto.	Samjhawan, ...	1,000 0 0	1,000 0 0	
76	Ditto.	Ditto.	Jairampur, ...	330 0 0	330 0 0	
77	Ditto.	Ditto.	Rouza, ...	750 0 0	750 0 0	

APPEN

Parganah memorandum of Sultánpur, Balances of

Names of parganahs.	Ba											
	At the close of 1868-69 (31st March).									At the close		
	Talukdári.			Mufrid.			Total.			Talukdári.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Sultánpur, ...	11,418	9	5	5,533	13	11	10,952	7	4	318	15	0
Chánda, ...	764	14	3	2,261	8	3	3,026	6	6	...		
Páparghát, ...	...			371	14	0	371	14	0	...		
Amethí, ...	1,985	14	8	886	15	8	2,872	14	4	2,504	3	2
Tappah Asal, ...	...			5,371	15	0	5,371	15	0	...		
Isauli <i>cis</i> and <i>trans</i> Gúmtí, ...	...			989	8	7	989	8	7	...		
Inhona, ...	...			764	12	8	764	12	8	...		
Jagdísapur, ...	...			7	15	9	7	15	9	...		
Subeha, ...	466	7	0	1,062	9	6	1,529	0	6	...		
Mohanganj, ...	...			26	18	0	26	18	0	...		
Rokhá-Jais, ...	...			936	3	6	936	3	6	...		
Gaurá-Jamún, ...	307	8	0	...			307	8	0	...		
Sultánpur-Baronsa,	...			...			...			6,609	6	3
Aldeman, ...	...			...			...			4,100	12	3
Surhampur, ...	...			...			...			...
Grand Total Rs.,	14,943	5	4	18,214	1	10	33,157	7	2	13,533	4	1

DIX C.

the land revenue from the year 1868-69 to 1872-73.

lances.

of 1869-70 (31st March).			At the close of 1870-71 (31st March).								
Mufrid.			Total.		Talukdārī.		Mufrid.		Total.		
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
3,134	12	7	3,453	11	7	12	8	0	1,689	11	2
1,326	12	3	1,326	12	3	...			123	13	4
44	15	0	44	15	0	...			...
1,174	7	6	3,678	10	8	...			395	10	0
3,071	10	0	3,071	10	0	...			2,876	2	2
1,179	15	0	1,179	15	0	...			10,209	6	9
...				
99	2	4	99	2	4	...			1,158	5	10
...				
...				
...				
...			...			...			1	13	0
178	14	1	6,788	4	4	803	6	6	3,807	11	6
18,660	15	2	22,761	11	5	4,056	12	4	15,346	10	0
...			...			100	0	0	...		
28,871	7	11	42,404	12	7	4,972	10	10	35,609	3	9

APPENDIX C.—

Names of parganahs.	Ba											
	At the close of 1871-72 (31st March).									At the close		
	T'alukdári.			Mufriid.			Total.			T'alukdári.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Sultánpur, ...	7,771	8	1	1,758	4	3	9,529	12	4	13,167	5	9
Chánda, ...	5,701	8	9	2,637	13	7	8,339	6	4	8,013	3	10
Páparghát, ...	...			...			...			...
Amethí, ...	...			1,439	6	0	1,439	6	0	...		
Tappah Asal, ...	...			7,536	14	5	7,536	14	5	275	7	0
Isauli <i>cis</i> and <i>trans</i> Gúmtí,...	...			18,048	1	10	18,048	1	10	...		
Inhona, ...	...			...			...			...
Jagdísipur, ...	217	3	6	3,221	1	4	3,438	4	10	2,858	3	0
Subeha, ...	...			...			...			...
Mohanganj, ...	...			...			...			...
Bokhá-Jais, ...	...			...			...			...
Gaurá-Jamún, Sultánpur- Baronsa, ...	1,826	12	4	1	14	0	1,828	10	4	2,949	6	9
...	18,537	1	4	18,046	13	2	36,583	14	6	37,987	7	10
Aldemau, ...	...			19,111	7	8	19,111	7	8	197	14	0
Surhampur, ...	...			...			...			...
Grand Total Rs.,	34,054	2	0	71,801	12	3	1,05,855	14	3	65,449	0	2

SULTÁNPUR:
DEPUTY COMMISSIONER'S OFFICE.
The 21st July 1873.

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(Continued.)

ances.								Remarks.
of 1872-73 (31st March.)								
Mufrid.			Total.					
Rs.	A.	P.	Rs.	A.	P.			
1,707	11	9	14,875	1	6	Actual outstanding Balance Rs. 14,875-1-6.		
6,702	15	10	14,716	3	8	Ditto, Rs. 14,716-3-8.		
...	...	...	...	...	...	Ditto, "Nil" incorporated with Chānda.		
471	13	0	471	13	0	Actual outstanding Balance Rs. 471-13-0.		
6,779	5	8	7,054	12	8	Ditto, Rs. 7,054-12-8.		
22,693	0	2	22,693	0	2	Ditto, Rs. 22,693-0-2, Isauli <i>trans</i> Gūmti transferred 1869-70.		
...	...	...	...	...	...	Transferred to Rāi Bareli in 1869-70, no outstanding in the district.		
1,767	15	0	4,626	2	0	Actual Balance 4,626-2-0.		
...	...	...	...	...	...	Transferred to Rāi Bareli in 1869-70, no outstanding in this district.		
...	...	...	...	...	...	Ditto, ditto.		
...	...	...	...	...	...	Ditto, ditto.		
2	13	9	2,952	4	6	Actual Balance outstanding Rs. 2,952-4-6.		
22,238	4	3	60,225	12	1	Transferred from Faizabad in 1869-70, Balance Rs. 60,225-12-1		
23,488	11	6	23,686	9	6	Ditto, Actual Balance outstanding 23,686-9-6.		
...	...	...	...	...	...	No outstanding Balance.		
85,852	10	11	1,51,301	11	1	Actual Balance outstanding on the 31st March 1873, this district Rs. 1,51,301-11-1.		

W. GLYNN,

Deputy Commissioner.

